DOCUMENT RESUME

ED 308 127 SO 020 060

TITLE	Global Studies, Grade 9. East Asia-Japan Unit.
INSTITUTION	New York City Board of Education, Brooklyn, N.Y. Div. of Curriculum and Instruction.
REPORT NO	ISBN-0-88315-952-X
PUB DATE	88
NOTE	164p.; Photographs and occasional small type may not reproduce well.
AVAILABLE FROM	New York City Board of Education, 131 Livingston St., Room 613, Brooklyn, NY 11201 ($8.00).
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Area Studies; *Asian Studies; Class Activities; Curriculum Guides; Economic Development; Geography Instruction; *Global Approach; *Grade 9; History Instruction; Multicultural Education; Political Science; Secondary Education; Social Studies; Teaching Methods; Worksheets
IDENTIFIERS	*Asia (East); Global Studies; *Japan

ABSTRACT

This curriculum guide is designed to assist teachers and supervisors in the implementation of the New York State Global Studies syllabus. The materials presented in this guide represent suggested approaches for teaching the unit on East Asia-Japan. The themes addressed are: the physical/historical setting, the dynamics of change, contemporary nations and cultures, economic development in Japan, and Japan in the global context. Each theme begins with a rationale and performance objectives, and includes several teaching strategies and related worksheets. Each strategy aims to promote learning by including one or more skills in an area such as critical thinking, reading, writing, map interpretation, and problem solving. They call for a variety of activities, including roleplaying, simulations, small group discussions, brainstorming, debates, research activities, interviews, and "hands-on" experiences. Worksheets contain teaching/learning activities including primary sources such as photographs, diaries, documents, maps, charts, graphs, diagrams, speeches, and letters of a particular era. A calendar of lessons which details lesson aims and major ideas to be learned is included. (GEA)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED308127

GLOBAL STUDIES

EAST ASIA - JAPAN UNIT

Grade 9

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Alaire Mitchell

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SO020060

GLOBAL STUDIES

Grade 9

EAST ASIA - JAPAN UNIT

NEW YORK CITY BOARD OF EDUCATION
Office of Curriculum Development and Support
Division of Curriculum and Instruction

New York City Board of Education

Robert F. Wagner, Jr., President
Dr. Irene Impellizzeri, Vice President

Dr. Gwendolyn C. Baker
Amalia V. Betanzos
Dr. Stephen R. Franse
James F. Regan
Edward L. Sadowsky

Dr. Richard R. Green
Chancellor

Dr. Bruce E. Williams
Deputy Chancellor

Dr. Harvey Robins
Deputy Chancellor for Financial Affairs

Division of Curriculum and Instruction

Pearl M. Warner
Executive Director (Acting)

Dr. Morris Freedman
Administrative Assistant Superintendent *(Acting)*

Rose McKenna
Deputy Executive Director *(Acting)*

Alaire Mitchell
Assistant Director of Curriculum Research

Elliot Salow
Director of Social Studies

Copyright 1988
by the Board of Education of the City of New York

Application for permission to reprint any section of this material should be made to the Chancellor, 110 Livingston Street, Brooklyn, NY 11201. Reprint of any section of this material shall carry the line, "Reprinted from *Global Studies Grade 9: East Asia—Japan Unit* by permission of the Board of Education of the City of New York."

New York City public schools should order additional copies of this publication from the Bureau of Supplies.

ISBN #0-88315-952-X Curriculum No. 00-4050-31

Other persons and institutions may obtain copies of this publication from the Curriculum Editorial and Production Unit of the Office of Curriculum Development and Support, Room 613, 131 Livingston Street, Brooklyn, NY 11201. See current catalog for price. For information, call (718) 935-3990.

It is the policy of the New York City Board of Education not to discriminate on the basis of race, creed, national origin, age, handicapping condition, sexual orientation, or sex in its educational programs, activities, and employment policies, as required by law. Any person who believes he or she has been discriminated against should contact the Local Equal Opportunity Coordinator, Division of Curriculum and Instruction, 131 Livingston Street, Brooklyn, New York 11201. Inquiries regarding compliance with appropriate laws may also be directed to Mercedes A. Nesfield, Director, Office of Equal Opportunity, 110 Livingston Street-Room 601, Brooklyn, New York 11201; or to the Director, Office of Civil Rights, U.S. Department of Education, 26 Federal Plaza, Room 33-130, New York, NY 10278.

Foreword

Global Studies Grade 9 was developed in response to the New York State Education Department's revision of the social studies curriculum for grades 9 and 10. That revision is the result of a statewide process that began during the 1980-81 school year. During the Fall 1987 semester, the State Education Department distributed to all secondary schools a syllabus for grades 9 and 10, stating the goals and objectives of the State social studies program.

This resource guide shares the underlying assumption of the State syllabus, i.e., that educating students for citizenship in the 21st century necessitates going beyond the study of the institutions and societal patterns that characterize Western civilization. Students must acquire a baseline of knowledge of the major heritages of humankind and of the historical forces that shaped them. For our world is fast being transformed; people and nations are increasingly interdependent.

Although the concept of interdependence is not new--social studies teachers have long taught that foreign influences had profound effects on the course of American history--what is different now is the recognition that the frequency of interactions has accelerated, their impact has increased, and they encompass a much wider group of nations and peoples than ever before.

This four-semester course in Global Studies represents a major step toward enabling students to meet the challenges and opportunities inherent in our global society.

Pearl M. Warner

Pearl M. Warner
Executive Director (Acting)
Division of Curriculum and Instruction

Acknowledgements

Global Studies Grade 9 is a project of the New York City Board of Education, Division of Curriculum and Instruction, Pearl M. Warner, Executive Director (Acting).

Morris Freedman, Assistant Administrative Superintendent (Acting), Division of Curriculum and Instruction, provided overall guidance. Elliot Salow, Director, Social Studies Unit, and Sybil Evans, Assistant Director (Interim Acting), supervised the writing of the course outline and the development of learning activities.

Eileen Neeson, Curriculum Writer, Social Studies Unit, organized the materials for the East Asia--Japan unit and wrote many of the learning activities.

For her contribution of resource materials on Japan and background information for the teacher, we would like to extend special appreciation to Hazel Greenburg, Staff Development Specialist, Funded High School English Instructional Services, Division of High Schools.

We would also like to thank Makiko Funato, Teacher, John Dewey High School, for her assistance in reviewing the East Asia--Japan unit of Global Studies Grade 9.

This manuscript was prepared for publication by the Editorial and Production Unit, under the direction of Alaire Mitchell, Assistant Director of Curriculum Research, Maureen Maguire, Production Coordinator, and Sarah F. Corbin, Copy Chief. The Project editor for the East Asia--Japan unit was Saul Fisher.

The following people provided editorial assistance:

Word Processing: Clemente Pierre, Pat DePalo, Oi Lee
Typesetting: Malika Stanley
Artwork: Brian Garrigan, Sharon Klein
Cover Design: Conrad Nunnally

Introduction to Global Studies

Both this New York City resource guide and the state syllabus upon which it is based provide students with the opportunity to study other nations and their cultures within a framework that is designed to develop a global perspective. This approach aims to cultivate in students knowledge, skills, and attitudes needed to function effectively in a world characterized by ethnic diversity, cultural pluralism, international and domestic violence, and increasing interdependence.

The two-year Global Studies program is predicated on the assumption that competency for citizenship in the next century has two elements. The first is that the role of Western Europe in shaping our own values and institutions must not be neglected. For example, the Judeo-Christian values of justice, the Greek and Roman contributions to the idea of citizenship, the Enlightenment attitude of inquiry, and the English definition of civil liberties and the sharing of governmental powers should be fully explored.

The second is that citizenship education must now transcend its customary limitations to the institutions and societal patterns that characterize Western civilization. Such education requires:

1. Perspective Consciousness - recognition that world outlooks are not universally shared.

2. Cross-cultural Awareness - knowledge of the diversity of ideas, values, and traditions that shape the lives and decisions of other peoples.

3. Awareness of Global Dynamics - comprehension of key mechanisms which drive the major interactions among nations and which lead to the formation of worldwide systems that are economic, technological, political, or social in nature.

4. Awareness of Choice - understanding that international and domestic problems frequently present choices, the results of which increasingly are global in scope.

These citizenship competencies require the acquisition of a baseline of knowledge of the major heritages of humankind and the historical forces that have shaped them. In this regard, no one culture can serve as a surrogate for another.

It has always been the case, and teachers of social studies have long taught, that foreign influences had profound effects on the course of American history and on its society. Thus the concept of interdependence is not new, but we now recognize that actions taken by nations more and more frequently have global impact.

(Adapted from the New York State 9/10 Global Studies Tentative Syllabus, 1987)

Indeed, Latin America, Europe, and the Middle East are of major importance to the U.S. economy and foreign policy. In acknowledgment of this reality and of the concomitant importance of Africa, South Asia, and East Asia, this revision of the Grade 9 and Grade 10 program makes a special effort to accomplish two purposes. One is to provide the teacher with a greater opportunity to teach about regions and cultures not studied in depth elsewhere in the social studies program. The second is to create a cohesive two-year program in global studies that demonstrates the commonalities and linkages that are shaping our world civilization.

Eight units comprise the Global Studies program. For grade 9 in New York City the units are:

Africa, South Asia, East Asia, Latin America, and the Middle East

For grade 10 in New York City the units are:

Western Europe, the Soviet Union and Eastern Europe, and the World Today

An important introductory unit which establishes a framework for the course is also included. Selected nations and peoples within the regions encompassed are studied in thematic fashion. The themes are:

THEME I - The Physical/Historical Setting

This theme will examine the physical characteristics of the region. Content understandings and learning activities will focus on the effects of the region's geography on settlement and the development of specific cultural patterns. The course will chronologically develop those significant historical events which have shaped the present conditions in the region. An effort will also be made to view this story through the perspectives of the people in the regions under study.

THEME II - The Dynamics of Change

In this theme the course continues as a chronological survey of the region's past from the advent of nationalist movements to the development of modern nation-states. While chronologically organized, the theme focuses on relevant political, economic, and social changes within the historic context. Linkages will be drawn between the region's internal development and related events in other parts of the global community during the same time frame.

THEME III - Contemporary Nations and Cultures

This theme examines major countries of the area as independent nation-states within the global community. The content understandings, concepts, and activities focus on difficulties and successes in the nation-building experiences in the region. As in previous topics, the nations are not viewed in isolation, but rather as vital components of the existing global system; and students will be made aware of how the people in the regions view the world and their own conditions.

THEME IV - Economic Development

This theme will examine the diverse economic systems and economic decision-making processes within the region as they relate to the development of individual national economies. Conditions related to the efficient utilization of the region's natural resources, the quest for technological development, and the struggle for a prosperous place in the global economic community will provide the content and conceptual framework for this theme.

THEME V - The Region Within the Global Context

This theme places the emphasis on a study of the region in terms of its foreign relations and foreign policy decision-making in a global political system. Examination of national security interests and autonomy issues versus global political realities is the underlying organizational theme.

The intent of the Global Studies program is to provide students with some acquaintance with selected nations and peoples within the major geographic regions.

This course may be the last time in their high school careers that students will have the opportunity to learn where other people live and that there are values and perspectives other than the students' own. While it would be desirable for students to engage in an in-depth study of at least one of these areas, it should be the teacher's decision as to which region or regions receive greater attention.

Clearly, it will not be possible to study in depth all the nations and cultures of one region such as Latin America or Africa. In the case of Latin America, as an illustration, attention might be given to representative early civilizations, Spanish and Portuguese colonial policies, and the various independence movements. The teacher, by judicious selection of materials either from this curriculum guide or from other resources, will need to choose representative case studies which best illustrate a major idea or theme of the course. All students, after the general geographic and historical introduction, may not concentrate on the same nation or people, but each student might, with skillful guidance from the teacher, select one topic, nation, or people as his or her special area of investigation and share that research with the rest of the class. This method would allow the teacher to work with the entire class to develop generalizations and derive conclusions of a transnational nature.

Whichever method of instruction is chosen, the success of the two-year sequence in global studies can be measured by the extent to which the program:

- contributes to a greater comprehension of the major concepts and understandings of the entire social studies syllabus;

- illustrates the significance of the major cultural heritages of the world;

- encourages the development of skills needed to work effectively with others who represent alternative cultures and viewpoints.

How To Use This Bulletin

This curriculum bulletin is designed to assist teachers and supervisors in the implementation of the New York State Global Studies syllabus. The materials presented in this guide represent suggested approaches for teaching the unit on East Asia--Japan.

Like other units in the Global Studies program, East Asia--Japan is studied thematically. The themes are: the physical/historical setting, the dynamics of change, contemporary nations and cultures, economic development, and the region within the global context. In this guide, each theme begins with a rationale and performance objectives, and includes several teaching strategies and related worksheets.

The rationale introduces the theme and identifies the important concepts and major ideas to be taught. These concepts and major ideas should serve as the focus of day-to-day lessons.

The performance objectives present specific knowledge and skills which students should attain at the completion of the suggested strategies within a theme. This information, and appropriate skills, should be the bases upon which lessons are developed.

Strategies are suggested teaching techniques which illustrate how a particular topic might be taught. They are provided to assist teachers in planning lessons, and include a variety of techniques geared to enable the teacher to achieve the performance objectives of that particular theme. Each strategy provided in this curriculum bulletin aims to promote learning by including one or more skills in an area such as critical thinking, reading, writing, map interpretation, and problem solving. These strategies call for a variety of activities, including roleplaying, simulations, small group discussions, brainstorming, debates, research activities, interviews, and "hands on" experiences.

Each strategy includes the major ideas to be developed, most of which have been taken from the New York State Global Studies syllabus. When major ideas specifically include one or more of the fifteen "overarching concepts" to be highlighted, those concepts are in capital letters. The concepts are: CHANGE, CHOICE, CITIZENSHIP, CULTURE, DIVERSITY, EMPATHY, ENVIRONMENT, HUMAN RIGHTS, IDENTITY, INTERDEPENDENCE, JUSTICE, POLITICAL SYSTEM, POWER, SCARCITY, and TECHNOLOGY. Teachers and supervisors should know that the New York State social studies program 7-12 emphasizes the development of concepts and major ideas, together with subject content; and that the Competency and Regents examinations given at the end of the 10th grade--encompassing two years' work--will focus on these major ideas and concepts.

Worksheets, which immediately follow the corresponding strategy, contain teaching/learning activities including primary sources such as photographs, diaries, documents, maps, charts, graphs, diagrams, speeches, and letters of a particular era. These materials should be used to give students opportunities

to understand the value of primary sources and to evaluate their use in learning about past and present events. In short, the primary source material contained in the worksheets can become a basis for developing critical thinking skills while assisting students in mastering the relevant factual information.

Teachers should be reminded that it is not mandated that they adopt the materials contained in this bulletin for classroom use. The strategies are only suggested approaches for implementing the New York State Global Studies program. The variety of materials gives teachers options from which to choose in order to meet the particular needs of their students. Teachers are encouraged to amend or add specific content which still develops the concepts and major ideas of the program.

It should be emphasized that although the materials contained within this document provide the ingredients for lessons, the strategies themselves do not constitute lesson plans, nor are they intended as substitutes for lesson plans. Teachers can, however, integrate the materials and strategies into their daily lesson plans.

Furthermore, although this curriculum design contains a variety of materials not usually found in traditional textbooks, it is not intended as a replacement for a textbook; rather, these are supplementary materials which should enrich and enliven the teaching/learning process.

Calendar of Lessons

GLOBAL STUDIES: EAST ASIA--JAPAN

A suggested calendar of lessons is provided below as a guide for approaching Global Studies: East Asia--Japan on a daily basis. Rather than being a mandate, the structure below has been prepared in response to many requests from teachers and supervisors; it should be modified to suit the needs of individual districts, schools and classes.

NOTE: While strategies and source materials are provided in this guide for addressing the aims below, teachers can substitute their own lessons and source materials to enable students to answer the same aim questions.

THEME I: THE PHYSICAL/HISTORICAL SETTING

AIM 1: To what extent did the geography of Japan help create the Japanese character?

Major Ideas:

- An isolated island setting has helped develop the mentality of the Japanese people--an island mentality of people who have learned to conserve.
- Japan has, at times, selectively borrowed from other CULTURES.
- The native Japanese character has been shaped by the nation's geographic insularity.

Performance Objectives: Students will be able to:

- Locate the Japanese islands within a world and Asian context.
- Describe the Japanese practice of "cultural borrowing" in language, religion, and urban development.
- Assess the extent to which geography has shaped Japanese character.

Aim 2: How can physical geography shape a nation's culture?

- The geographic setting of Japan forced the Japanese people to develop a sense of IDENTITY, and its topography affected living patterns and relationships among people.
- Japan's sensitivity to and pride in its ENVIRONMENT have been reflected in its culture, especially in developing a sense of beauty and harmony with nature.

Performance Objectives: Students will be able to:

- Identify the topographic and climatic characteristics of the Japanese islands.
- Explain the relationship between physical geography and social closeness.
- Evaluate the degree to which Japan's physical geography has shaped the Japanese sensitivity to painting, poetry, and other arts.

Aim 3: How has the Japanese environment contributed to Japanese religious and philosophical beliefs?

Major Ideas:

- Shintoism, an indigeneous Japanese philosophy, was a product of the Japanese ENVIRONMENT.
- The influence of Chinese ideas in Japan, especially Buddhism, is a case study in the Japanese way of adopting foreign CULTURE.

Performance Objectives: Students will be able to:

- Explain the philosophical ideas of Shintoism, "The Way of the Gods."
- Compare and contrast the philosophical and religious beliefs of Buddhism and Shintoism.
- Assess the extent to which the environment of Japan helped to mold the philosophy and religion of the Japanese people.

Aim 4: Was the society of early Japan a carbon copy of China?

Major Ideas:

- Chinese history shows a movement toward centralization under the rule of the emperor, while Japanese history shows power in the hands of strong families.
- Chinese CULTURE influenced Japanese CULTURE, and this fact illustrates how the Japanese "adopt," "adapt," and become "adept."

Performance Objectives: Students will be able to:

- Discuss Chinese contributions to Japanese society.
- Differentiate between the Chinese and Japanese court societies during the Nara and Heian periods.
- Determine whether or not Japan became a carbon copy of China.

Aim 5: To what degree has the samurai experience affected Japan's past and present?

Major Ideas:

- During Japan's feudal period, POWER rested in the hands of a military ruler rather than in those of the emperor.
- The Japanese feudal system and military rule promoted the samurai ethic and the values of the code of Bushido, the "way of the warrior."
- Many contemporary critics see the Japanese of today as "latter-day samurai" because of their discipline and dedication.

Performance Objectives: Students will be able to:

- Explain the reasons for the growth and development of feudalism in Japan.
- Discuss aspects of the feudal system, including the samurai ethic, loyalty, morality, and the growing influence of Zen Buddhism.
- Measure the degree to which the samurai experience has influenced the Japanese in the past and the present.

Aim 6: Did Japan remain unchanged under the shoguns?

Major Ideas:

- Christian missionaries and "Dutch learning" helped to prepare Japan's response to European trade and colonization.
- Although Tokugawa Japan was characterized by stability and isolation, internal economic and social CHANGES showed a society in evolution.

Performance Objectives: Students will be able to:

- Explain the influence of the Jesuits and other Christian missionaries in Japan under the rule of the shoguns.
- Discuss the methods used by the Tokugawa shogunate to maintain domestic stability.
- Determine whether or not Japan remained unchanged under the shoguns.

THEME II: THE DYNAMICS OF CHANGE

Aim 7: Did Perry's expedition really "open" Japanese doors?

Major Ideas:

- In the 250 years of "Pax Tokugawa," Japan evolved in many ways while it fell behind the West in TECHNOLOGY.
- The ineffectiveness of the shogun and the demand for CHANGE among some Japanese caused different patterns of response to Perry's expedition.

Performance Objectives: Students will be able to:

- Explain the reasons for Perry's expedition to Japan.
- Compare and contrast the opposing Japanese points of view regarding change.
- Take and defend a position as to whether or not Perry's expedition opened Japanese doors.

Aim 8: Did the Meiji Restoration modernize or Westernize Japan?

- At the time of the Meiji Restoration Japan was modernized in terms of a high literacy rate, a high degree of urbanization, a large pool of skilled labor, and an established educational system.
- Reforms that produced lasting CHANGE in Japan were those for which there were bases of support in Japanese society.
- Institutional CHANGE in Japan from 1868 to 1912 showed wholesale acceptance of the West and rapid modernization, but westernization was and continues to be a controversial issue among the Japanese.

Performance Objectives: Students will be able to:

- Explain the difference between modernization and westernization.
- Identify the "modern" characteristics of 1868 Japan and trace the changes made from 1869 to 1912.
- Analyze the degree to which the Meiji Restoration westernized or modernized Japan.

Aim 9: Did Japanese foreign policy in the early 20th century best serve the needs of the nation?

Major Ideas:

- Rapid industrialization and SCARCITY of resources forced Japan to interact with other nations in her strategy of economic development.
- Japan's desire to gain equality with the West led the nation to follow an imperialistic, expansionist policy modeled after the imperialistic actions of Western POWERS in the late 19th and early 20th centuries.

Performance Objectives: Students will be able to:

- Discuss the actions taken in the 1930s and 1940s that illustrate Japanese expansionist policies.
- Evaluate the reasons for and the consequences of the bombing of Hiroshima and Nagasaki in terms of its short- and long-range effects.
- Take and defend a position as to whether or not Japanese foreign policy best served the needs of the nation in the first half of the 20th century.

Aim 10: Did the American occupation create social change in Japan?

Major Ideas:

- United States occupation led to the diffusion of some American ideals and practices into the Japanese CULTURE.
- A major goal of the occupation was development of democratic ideas that had been accepted by the Japanese during the first half of the 20th century.

Performance Objectives: Students will be able to:

- Explain how Japan's losses in World War II led to a desire for change.
- Compare and contrast the Meiji constitution with the MacArthur constitution.
- Take and defend a position as to whether or not the American occupation created social CHANGE in Japan.

THEME III: CONTEMPORARY NATIONS AND CULTURES

Aim 11: How deeply committed is contemporary Japan to peace and democracy?

Major Ideas:

- The Japanese Constitution of 1945 CHANGED the role of the Emperor and the institutions of Japanese government.
- Article 9, the centerpiece of the MacArthur Constitution, has become crucial in Japanese democracy and pacifist thinking.

Performance Objectives: Students will be able to:

- Describe the democratic characteristics of Japanese society as illustrated by a parliamentary, democratic government.
- Compare and contrast the role of the Emperor in pre-World War II Japan with his role in contemporary Japan.
- Evaluate the degree to which the Japanese people are committed to peace and democracy.

Aim 12: Does the Japanese educational system create or reflect the values of Japanese society?

Major Ideas:

- Education in Japan involves a strong national commitment, a state-regulated curriculum, and the creation of a homogeneous people.
- Japanese education establishes ties between home and school, and between jobs and school, which prepare children for productive work in society.

Performance Objectives: Students will be able to:

- Explain the goals and educational requirements of the Japanese educational system.
- Discuss the extent of the involvement of home, school, industry, and society in encouraging the development of an educated population.
- Determine the degree to which the Japanese educational system creates or reflects the values of the society.

Aim 13: How does Japanese society encourage group behavior?

Major Ideas:

- In Japanese society the behavior of the group provides security and both physical and psychological connections for the Japanese people.
- Social and work relationships are based on the ideal of harmony.

Performance Objectives: Students will be able to:

- Explain the importance of the group in family, social, educational, and work situations.
- Discuss the importance of harmony and consensus as a force that encourages Japanese homogeneity.
- Analyze how Japanese society encourages group behavior.

Aim 14: How integrated are women in the mainstream of Japanese society?

Major Ideas:

- Japanese women, traditionally relegated to the home and child-rearing, are seeking a new role in Japanese society.

Performance Objectives: Students will be able to:

- Describe the traditional role of women in Japan.
- Discuss the changes that have occurred in women's lives in Japan since World War II.
- Evaluate the degree to which women are integrated into all phases of Japanese life.

Aim 15: How much influence does tradition have in contemporary Japan?

Major Ideas:

- While Japan has modernized and even partly Westernized, traditional arts, crafts, and to a lesser degree music and theater play a role in the life of the Japanese people.
- Festivals and holidays mark the seasons and foster group spirit among the Japanese.

Performance Objectives: Students will be able to:

- Identify the importance of several traditional Japanese arts and crafts (sword making, pottery, textiles, No plays, Kabuki, Bunraku, gagaku, tea ceremony, ikebana, calligraphy, etc.)
- Discuss the local and national festivals and the Shinto and Buddhist holidays.
- Assess the extent to which traditions have an influence in contemporary Japan.

THEME IV: ECONOMIC DEVELOPMENT OF JAPAN

Aim 16: To what extent has rapid economic progress benefitted the people?

Major Ideas:

- Physical devastation, lack of natural resources, a resourceful and educated population, and the development of advanced TECHNOLOGY combined to create a solid foundation for economic development.
- The Japanese government has been a major force in encouraging economic development and increasing the standard of living in Japan.

Performance Objectives: Students will be able to:

- List the factors that contributed to Japan's economic recovery during the 1950s and the 1960s.
- Explain the role of the group and harmony in the workplace (labor-management relations, quality circles, Japanese management techniques, "just-in-time" production techniques, etc.).
- Evaluate the degree to which rapid ecomonic progress has brought benefits to the people.

Aim 17: How serious are the problems that have been created by rapid economic growth?

Major Ideas:

- Japan's SCARCITY of raw materials and oil has affected its pattern of economic development.
- The prospects for a healthy economy in Japan depend on world trading conditions and on Japan's capacity to maintain and expand its exports.

Performance Objectives: Students will be able to:

- Discuss the continuing need for industrial raw materials and imported petroleum in the Japanese economy.
- Explain the impact of world trading conditions on the Japanese economy.
- Determine the seriousness of the problems created by rapid economic growth.

Aim 18: Is the trade relationship between Japan and the United States beneficial or harmful to both nations?

Major Ideas:

- The problems of trade imbalances experienced by the United States in its trade with Japan and by Japan in its quest for raw materials illustrate the INTERDEPENDENCE of the nations in the global economy.

Performance Objectives: Students will be able to:

- Explain the reasons for the imbalance in Japanese-United States trade.
- Discuss Japan's need to build a surplus in export accounts in order to pay for raw materials and oil imports.
- Assess whether the trade relationship between Japan and the United States is beneficial or harmful to both nations.

THEME V: JAPAN IN THE GLOBAL CONTEXT

Aim 19: To what degree is the economy of Japan linked with Asia?

Major Ideas:

- The prospects for a healthy economy in Japan depend on international trade and Japan's ability to meet competition while maintaining and expanding exports and encouraging the growth of the domestic market.

Performance Objectives: Students will be able to:

- Describe the extent of Japan's interdependence with her Asian neighbors.
- Explain the importance of developing Pacific Rim nations to the economy of Japan.
- Assess to what degree the economy of Japan is linked to Asia.

Aim 20: Should Japan be classified as a world leader?

Major Ideas:

- Many critics feel that Japan has played a minor role in the defense of her own nation, since Article 9 allows the Japanese to live under the American nuclear umbrella.
- While Japan may be dependent on other countries for resources, economic strength gives it power in international relations.

Performance Objectives: Students will be able to:

- Explain what is involved for a nation that takes a role of world leadership.
- Discuss the role Japan plays in her own defense and in international relations.
- Take and defend a position as to whether or not Japan meets the criteria for world leadership.

Table of Contents

How To Use This Bulletin ix

Calendar of Lessons for Global Studies: East Asia--Japan xi

UNIT: EAST ASIA--JAPAN

Theme I: The Physical/Historical Setting 1

Theme II: The Dynamics of Change 53

Theme III: Contemporary Nations and Cultures 91

Theme IV: Economic Development in Japan 123

Theme V: Japan in the Global Context 159

Evaluation Form 183

Theme I
The Physical/Historical Setting

East Asia—Japan

Theme I The Physical/Historical Setting

RATIONALE

Japan's geography has had an impact on its history and cultural identity. The secure boundaries and remoteness of their island setting allowed the Japanese to evolve as a homogeneous people with a sense of identity at a very early period. Living together in closed agricultural communities, the Japanese developed a culture which emphasized "the group" and harmonious social relationships. Yet, at the same time as they were developing an indigenous culture, the insular geography of Japan allowed them to observe and borrow selectively from other cultures without being overwhelmed by them.

Japanese philosophical beliefs and aesthetic values have been influenced by the country's physical environment. Japan's poets and artists have long been inspired by the physical beauty of the islands topography and by the climate with its variety of seasons. Japan's natural environment influenced the development of Shinto, the native religion of Japan. Japanese Buddhism, which came from China through Korea, represents a case study in the islands' practice of selectively borrowing from another culture.

Selective cultural borrowing is a phenomenon which occurred throughout Japan's history. Even during the feudal period, when samurai governments replaced court nobles as the real rulers of Japan, relationships and values, in emphasizing morality, showed the Chinese influence. However, when a Tokugawa shogun felt his power threatened by the incursion of Portuguese and Spanish explorers and missionaries, Japan's island setting allowed him to virtually isolate the nation from contact with foreigners. This isolation would last for a period of approximately 250 years. Despite the policy of trying to prevent change by keeping out foreign ideas, during the Tokugawa peace Japan was changing internally.

PERFORMANCE OBJECTIVES: Students will be able to:

- Locate the Japanese islands within Asia.
- Distinguish between the advantages and disadvantages of an island setting to the Japanese.
- Explain how its insular geography allowed Japan to borrow selectively from other cultures.
- Interpret a table on Japan's population density.
- Explain how Japan's topography has affected living patterns and relationships among people.
- Analyze ways in which the Japanese peoples' sensitivity to and pride in their environment have been reflected in poetry and painting.
- Compare and contrast Shinto and Buddhism.
- Analyze the extent to which the Chinese influenced Japan's early government.
- Make inferences about the impact of samurai values on the Japanese.
- Explain the closing of Japan by the Tokugawa shoguns.
- Draw conclusions about the economic and social changes which were occurring internally in isolated Tokugawa Japan.

STRATEGY 1

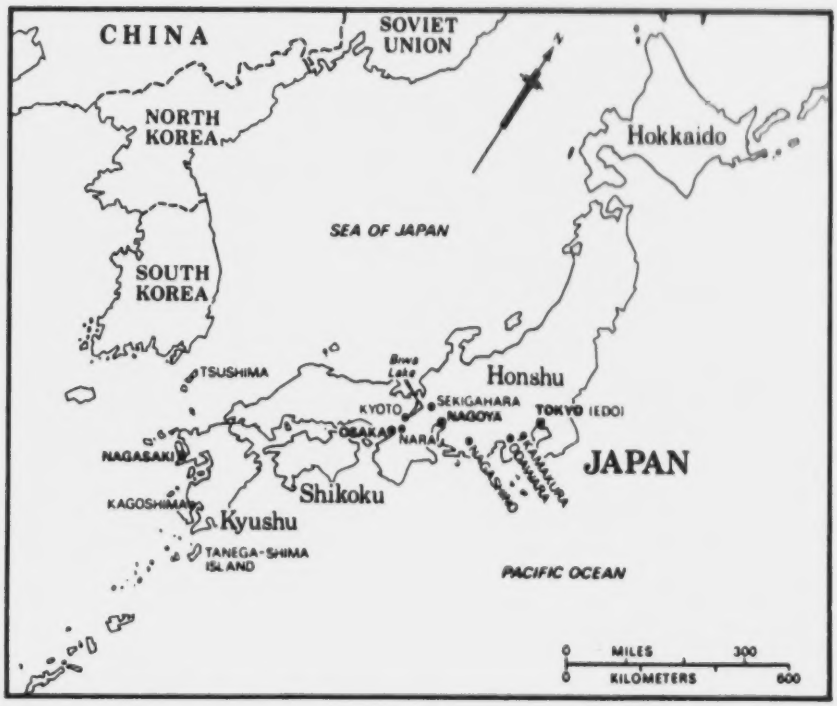
MAJOR IDEAS:
- The secure boundaries and remoteness of their island setting permitted the Japanese to develop a sense of IDENTITY at a very early period.
- Japan's insular physical geography has allowed it to observe and borrow selectively from other CULTURES without being overwhelmed by them.

The Japanese islands form an archipelago which "floats in the sea" approximately 150 miles east of the Asian mainland. The stormy seas surrounding Japan allowed the islands' people to develop as a homogenous race with a sense of their own identity at a very early period. At the same time, when confronted with ideas and practices which could be beneficial, the Japanese, protected by their island geography, were able to borrow selectively from other cultures. The amalgamation of what is natively Japanese with aspects of culture taken from abroad has created a unique Japanese culture.

- Distribute Worksheet 1A, "Political Map of Japan." Have students examine the political map of Japan in Asia and complete Exercise 1. Review their responses and then have students explain their answers to the following questions:
  - How would geographers describe Japan and its location in Asia?
  - Over the centuries, what might have been some advantages of an island setting to the Japanese?
  - How would its geography have protected the Japanese?
  - How might their island setting have encouraged the Japanese to develop a sense of their own identity?
  - How would living on an island allow the Japanese to borrow "selectively" from other cultures?
  - Would its isolated island setting have posed any problems for Japan? (e.g., the need to conserve)
- Have students complete Exercise 2 on the worksheet which calls for them to chart the advantages and disadvantages of an island setting to the Japanese.
- Distribute Worksheet 1B, "Cultural Borrowing: A Case Study." Have students read, examine both the Chinese and Japanese advertisements and answer the question on the worksheet.

Political Map of Japan

The map below shows the location of Japan in Asia. Examine the map and answer the questions that follow.



Map from Stephen Turnbull, *The Book of the Samurai: The Warrior Class of Japan* (New York: Arco Publishing, Inc., 1982), p. 8. Permission pending.

EXERCISE 1

Base your answers to the following questions on the map.

. What are the names of the four main Japanese islands?

_____, _____, _____, _____

. On which Japanese island is the city of Tokyo located?

_____.

. Which sea separates Japan from the Asian mainland?

_____.

. In which ocean is Japan located? _____

. Which four Asian nations are nearest to Japan? _____, _____,

_____, _____.

. How far, in miles, is Japan from China? _____

EXERCISE 2

List below some advantages and disadvantages of an island setting to the Japanese.

JAPAN'S ISLAND SETTING

ADVANTAGES	DISADVANTAGES

Cultural Borrowing: A Case Study

Until about 500 A.D., the Japanese, who spoke a language that is distinctly different from other Asian languages, did not have a written language. Then the Japanese borrowed the Chinese system of writing. However, the Japanese did not use the Chinese characters, or picture words, the way the Chinese themselves did. In China, each character stands for a word. But in Japan the Chinese characters, called kanji in Japan, are used together with symbols called kana, which express different sounds rather than entire words.

Below are two different advertisements that appeared in recent newspapers--#1 is written in the Chinese language; #2 is written in Japanese. How do these advertisements show the Japanese practice of "cultural borrowing"? Write your answer to this question in the space provided.

ADVERTISEMENT #1

ADVERTISEMENT #2

STRATEGY 2

MAJOR IDEAS: . The Japanese islands, although physically beautiful, provide minimal space for human habitation.

Japan's mountainous terrain, shortage of arable land, and the severe climate of northern Honshu and Hokkaido are all factors that restrict the nation's living area today. A large part of the population is concentrated in the plains, which make up only 20% of the national land total, and in these areas, population density is the highest in the world.

. Allow students to experience being crowded into minimal space and the feelings aroused by close proximity to other people.

. Rope off approximately one half of the classroom and tell students that they will not be able to use that half due to the temperature being either too hot or too cold in the area.

. Cluster groups of desks around the remaining half of the room, and tell students that the desks can't be used or removed.

. Announce that students will have to occupy the minimal space that remains in the room. After they have experienced for a few moments what this is like, ask the class:

  - How would all of you feel to be confined together in such a small area?

  - What problems might result from such crowding?

. Distribute Worksheet 2A, "Japan's Physical Environment." Have students examine the map, complete the exercise and explain their answers to the following questions:

  - How much space for living does Japan's physical environment provide?

  - How do mountains affect the amount of living space in Japan?

. Distribute Worksheet 2B, "Population Density in Japan." Have students examine the table, complete the exercise and explain their answers to the following questions:

  - What does this table tell us about Japan's population today in relation to the land area?

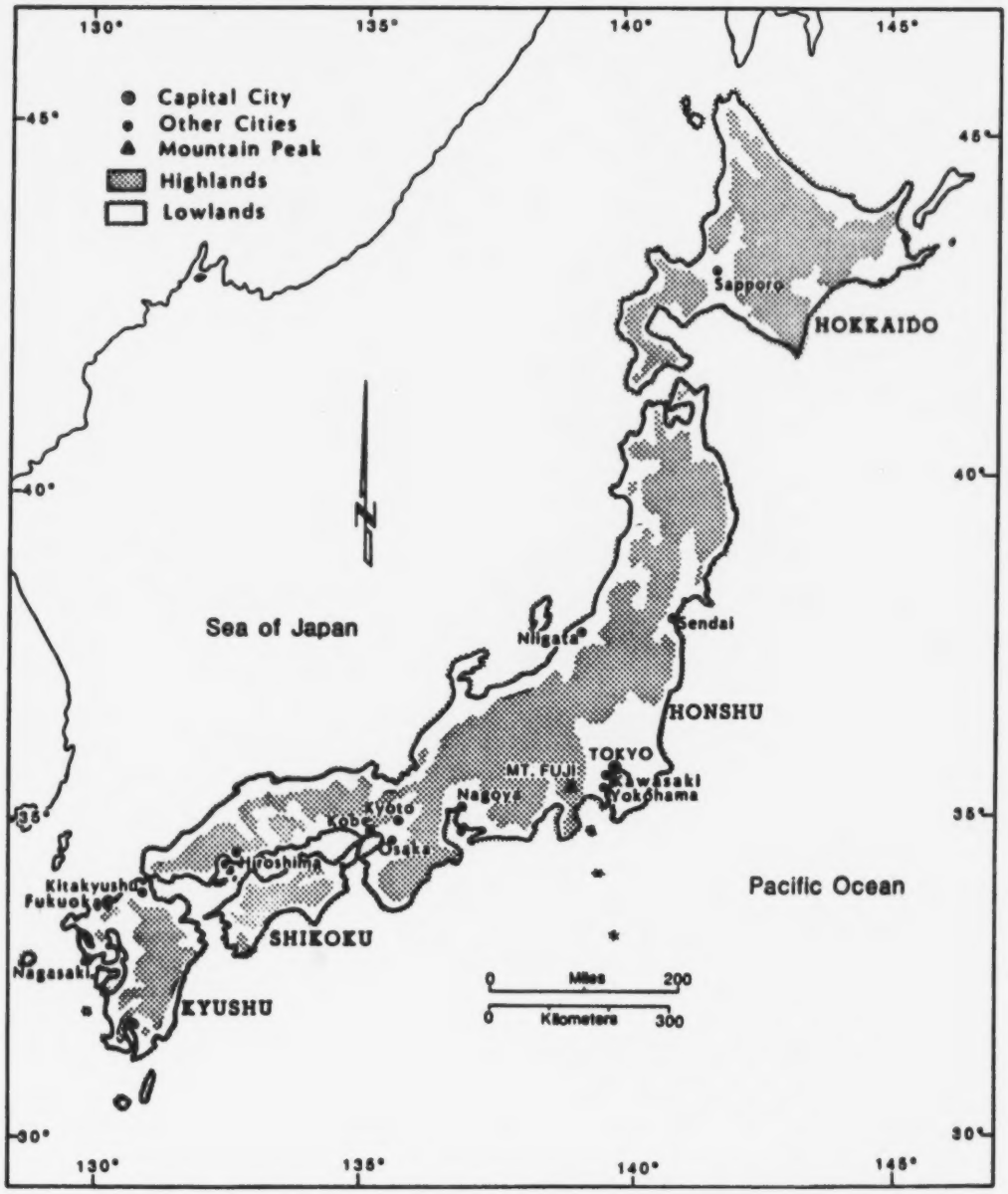
  - How does Japan's population density compare with that of the United States? Italy? the U.S.S.R.?

  - What impact do you suppose land use, as reported in the table, has on Japan's population?

. Divide the class into small groups. Have each group brainstorm some of the possible problems to which Japan's population density might give rise.

Japan's Physical Environment

Study the physical map of Japan below and answer the questions that follow.



Map from Alan Backler and Robert Harvey, *Global Geography* (New York: Teachers College Press, 1986), p. 253. Permission pending.

EXERCISE

. Which topographical feature characterizes most of Japan's coastal areas? _____

. Which topographical feature characterizes the inland areas of Japan? _____

. On which of the Japanese islands is Mt. Fuji located? _____

. Approximately, what percentage of Japan's total land area is mountainous? _____

Population Density in Japan

Population, Area, and Population Density (1986)

	Population					Area					Density (A/B) 1986 (Population per km² (100 acres))[c]
	Mid-year Estimates (A) 1986		Forecast for Year 2000[a]		Increase from 1970 to 1986	Total Area (B) 1984		Land Use (%)			
	(millions)	(%)	(millions)	(%)	(%)	(1,000 km²)[b]	(%)	Agricultural Area	Forest and Woodland	Other Area	
U.S.A.	241.60	5.0	263.83	4.3	17.8	9,373	7.0	46.1	28.3	25.6	26 (10)
Japan	**121.49**	**2.5**	**129.28**	**2.1**	**17.5**	**378**	**0.3**	**14.6**	**67.0**	**18.4**	**321 (130)**
Germany, F.R.	61.05	1.3	58.82	1.0	0.6	249	0.2	48.4	29.5	22.1	245 (99)
Italy	57.22	1.2	59.11	1.0	6.3	301	0.2	57.0	21.3	21.7	190 (77)
U.K.	56.62[e]	1.2	55.21	0.9	1.8[f]	245	0.2	76.2	9.2	14.6	231 (94)
France	55.39	1.1	56.25	0.9	9.1	547	0.4	57.0	26.7	16.3	101 (41)
Canada	25.61	0.5	31.50	0.5	20.2	9,976	7.4	7.1	32.7	60.2	3 (1)
EC[d]	322.11[e]	6.7	329.17	5.4	6.2[f]	2,254	1.7	60.2	23.9	15.9	143 (58)
U.S.S.R.	278.62[e]	5.8	310.24	5.1	14.8[f]	22,402	16.7	27.1	41.6	31.3	12 (5)
China	1,059.52[e]	21.9	1,257.30	20.6	27.5[f]	9,597	7.2	40.3	14.1	45.6	110 (45)
World, total	**4,837.00[e]**	**100.0**	**6,115.51**	**100.0**	**31.0[f]**	**133,928**	**100.0**	**34.5**	**30.5**	**35.0**	**36 (15)**

a) Based on United Nations medium forecasts assessed in 1980.
b) 1,000 km² = 386.1 mile².
c) 1 km² = 247.11 acres.
d) EC stands for European Communities. The nations of the European Communities are: France, the Federal Republic of Germany, Italy, the United Kingdom, Belgium, Netherlands, Luxembourg, Denmark, Ireland, Greece, Spain, and Portugal.
e) 1985.
f) From 1970 to 1985.

Source: United Nations, Monthly Bulletin of Statistics, Demographic Yearbook, 1985; Food and Agricultural Organization, Production Yearbook, 1985; Prime Minister's Office, Japan.

Base your answers to the following questions on the above chart.

. In 1986, what was the population of Japan? _____

. In 1986, what percentage of the world's total population did Japan's population represent? _____

. What is the total land area of Japan? _____

. What percentage of Japan's total land area is forest and woodland? _____

. What percentage of Japan's total land area is used for agriculture? _____

. How many people are there for every kilometer of Japanese land? _____

. How many people are there for every kilometer of land in Italy? _____

Chart adapted from *Japan 1988: An International Comparison* (Tokyo: Keizai Koho Center—Japan Institute for Social and Economic Affairs, 1988), p. 6. Permission pending.

MAJOR IDEAS: . SCARCITY of useable land has affected living patterns and relationships among the Japanese people.

About one sixth of Japan's 145,000 square miles is level enough to be used for farms, pastures and cities. Yet, Japan has been able to sustain a relatively large population. Long a "group" oriented people who value harmonious social relationships, the Japanese have learned to live in close proximity to one another.

. Distribute Worksheet 3, "The Japanese Home: Coping with Limited Living Space."

. Tell students that the basic influence in the building and design of Japanese homes has been the use of tatami mats. The mats come in only one size--3' x 6'. Have students examine the photograph of a room covered with tatami mats on the worksheet. Inform them that three, four-and-a-half, and six tatami rooms are most common in Japanese homes. Have students plan various configurations of such rooms on the chalkboard and then use a yardstick or measuring tape to measure the rooms' sizes on the classroom floor.

. Have students read and explain their answers to the following questions:

- What does this article tell us about the typical Japanese home?

- Why is the typical home in Japan relatively small? Does Japan's physical geography help explain the size of the typical Japanese home?

- How have Japanese families adapted to the small spaces in which they live? What practices have they developed to help them cope?

- Since early times, the Japanese people have valued "the group" and harmony within the group. How do these values help the Japanese today cope with small living spaces?

- Would Americans be able to cope as successfully as the Japanese do with small living spaces?

The Japanese Home: Coping With Limited Space

The article below describes how the Japanese people have adapted to limited space for living.

Make Yourself at Home

Step across the threshold into some of Japan's typical dwellings.

by Ann Nakano

Although the Japanese are today reaching out more and more to the outside world they are still fierce guardians of their private lives. Still self-conscious about their small living areas since a Frenchman accused them of living in "rabbit hutches," they are reluctant to invite a foreigner into their homes because they realize in the West one's house is the symbol of one's status in life.

In actuality, the Japanese do not live so badly. Their living conditions improve according to their age and rank.

RYOICHI AND YUKIE NOZAKI

Mr. and Mrs. Nozaki and their two daughters, Satomi, 9, and Akiko, 6, live next door to me. Their apartment is almost exactly the same as mine, which means it has a six-mat dining kitchen area (one tatami mat is just over two meters by one meter in length and width), an eight-mat living room, a six-mat bedroom and a four-and-a-half-mat bedroom, a sizeable entrance or genkan, a bathroom and separate (western-style) toilet. For this they pay Y12,000 a month (about US$50) and Mr. Nozaki's company pays the rest. I am envious of this company subsidy since I pay Y107,000 (about $430) for the same apartment.

After a glimpse inside their apartment I was amazed to think that such order could emerge from the chaos and clutter beyond their threshold, yet this clutter has a cozy effect. During the course of the day each of those three small rooms is used for a different function, and one segment is cleared away to yield to another. After eating, for example, the small folding table is whisked away and replaced with bedding for the children. The daughters share the four-and-a-half-mat room, but it is so filled with toys and desks and a large electric organ that there is no place for them to sleep, so they sleep in the living room. The six-tatami room beyond it is used by Mr. and Mrs. Nozaki; privacy from the children is ensured when they close the paper sliding doors. This does not shut out noise, but it does draw a line--which is an important point. That line will not be crossed.

KEN AND HANAKO YAGI

Ken and Hanako Yagi are two of my oldest friends in Japan. I met them for the first time 10 years ago, just after I arrived in this country, and taught them English in their home for about two years.

Ken was then 27 and working for a famous Japanese architect. Hanako was my age, 24, and was an assistant editor and writer for Watashi No Heya (My Room), a Japanese interior magazine. At that time they had a three-room apartment with a tiny kitchen and a cubicle toilet. They had no bathroom, but Hanako's mother lived nearby in her own house, so they'd bathe there in the evenings and then eat with Hanako's mother.

They invited Hanako's mother to live with them when they got a larger space.

It seemed a strange thing to do. Why didn't they make use of their extra, personal space? Hanako would argue that they did just that, because by inviting her mother to live with them they were all released from other pressures: Hanako's mother, who had been working full-time as a dressmaker, could cut her hours to part-time and spend the rest of the time at home, and, she didn't mind preparing the meals. Hanako was thus freed of this domestic responsibility and could put more hours into her work.

They now have a three LDK "mansion", which means the apartment building has an elevator. This represents so much space to them that they sat down and decided they had enough room to invite Hanako's unmarried aunt to live with them. I've always wondered what they'd do if they bought a house!

Hanako's mother and aunt share the same six-tatami room for sleeping, laying out the bedding just before they go to sleep and putting it away in the cupboard again in the morning. During the evening or weekend this room is converted into an eating place or a room for entertaining guests. Later they move to the lounge part of the apartment to sit on the L-shaped sofa around the coffee table and drink beer or sake.

Adapted from *Winds* magazine, August 1985, pp. 42-46. Permission pending.

A Tokyo woman reads before sleeping on a futon in a typically spare, uncluttered room.

Futons are easily folded and stored out of sight during the day.

Photos from Ira Peck, *Japan* (New York: Scholastic Book Services, 1981), pp. 170-171. Photo credit: Rene Burri/Magnum (top), Pam Hasegawa (bottom). Permission pending.

STRATEGY 4

MAJOR IDEAS: . Japan's sensitivity to and pride in its ENVIRONMENT have been reflected in its CULTURE.

The physical environment of Japan, characterized by mountainous terrain and changing seasons, has long been the inspiration of poets and artists. Indeed, the Japanese people's sensitivity to and pride in their environment permeates the culture.

. Distribute Worksheet 4, "The Japanese Environment in Art and Verse." Divide the class into five small groups and to each assign one poem or painting on the worksheet. Instruct each group to read or examine its assigned poem or painting and discuss together:

> "How does this poem/painting reflect the Japanese people's sensitivity to and pride in their environment?"

. Have one student from each group report on the group's answer to the question posed.

. Students might examine how the physical environment of the United States has been an inspiration for American painters and poets. How does American sensitivity to and pride in environment compare to that of the Japanese?

The Japanese Environment in Art and Verse

Japanese poets and artists over the centuries have been inspired by the physical beauty of their islands' environment.

EMPEROR JOMEI

Climbing Mount Kagu

In the Land of Yamato
The mountains cluster;
But the best of all mountains
Is Kagu, dropped from heaven.
I climbed, and stood, and viewed my lands.
Over the broad earth
Smoke-mist hovers.
Over the broad water
Seagulls hover.
Beautiful, my country,
My Yamato,
Island of the dragonfly.

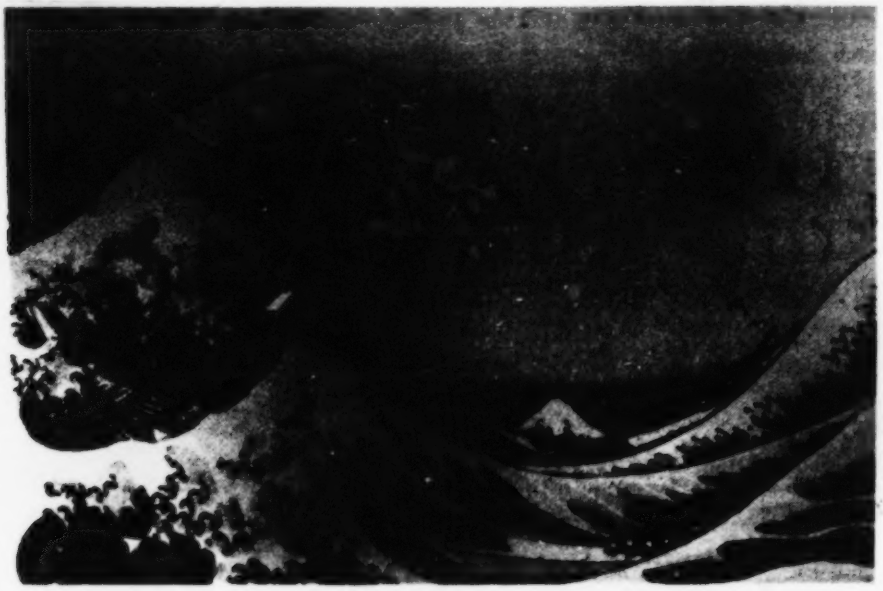
Picture from Oliver Statler, et. al., *All Japan Catalogue* (New York: Quill, 1984), p. 71. Picture credit: Ehon Tamoto Hiji. Permission pending.

KAMO TARUHITO

Mount Kagu

The mists of spring
Hang on Mount Kagu,
The hill that fell from the skies.
Through the pines
The wind rustles
And blows waves across the lake.
Cherry-flowers open,
So thick they shade the tree.
Across the water, the duck
Calls to his mate.
By the shore the teal clamour,
And the boats of the courtiers,
With no oar, no pole,
Lie empty, none to row them.

Poems from Geoffrey Bownas & Anthony Thwaite, trs., *Penguin Book of Japanese Verse* (New York: Penguin Books, 1964), p. 8, 48. Permission pending.



Picture credit: Hokusai, *The Great Wave*, Clarence Buckingham Collection, Courtesy of the Art Institute of Chicago. Permission pending.

KAGURA
("God-music")

On the leaves of the bamboo-grass
Snow falls, piles up.
On a winter night,
To make fine music
To the gods is pleasing.

From the first age
Of the timeless gods
We have held
The leaf of the Bamboo-grass.

Poem from Geoffrey Bownas & Anthony Thwaite, trs., *Penguin Book of Japanese Verse* (New York: Penguin Books, 1964), p. 88. Permission pending.

STRATEGY 5

MAJOR IDEAS: . **Shinto, an indigenous Japanese religion, was a response to the Japanese ENVIRONMENT.**

The physical environment of Japan helped to mold the Japanese people's philosophical approach to life. The native religion of Japan, Shinto, or "the way of the gods," draws from the topography and beauty of the islands. The gods, or kami, are spirits that are believed to be contained in animals, plants, rocks, storms, winds and mountains. From Shinto, the mythical origins of the Japanese islands, as well as the descent of the Japanese imperial family, can be traced.

. **Distribute Worksheet 3A, "The Shinto Creation Myth." Have students read, complete the exercise, and explain their answers to the following questions:**

- **What story does this Shinto myth tell about the creation of Japan?**
- **How are aspects of the physical environment (the sun, the moon and storms) explained in this myth?**
- **Why do you suppose this story of the origins of Japan was handed down from early times? What does the story reveal about the feelings of the Japanese toward their physical environment?**
- **How does this myth explain why until modern times the Japanese people believed that their emperor was divine?**
- **What notion of god or divinity is revealed in this Shinto myth?**

The Shinto Creation Myth

Below is a myth, or traditional story, about the origin of Japan. it comes from an eighth century A.D. Japanese book called the Nihon-Shoki, or Chronicles of Japan. This myth is the foundation of Shinto--the religion followed by many of the Japanese people.

Izanagi and Izanami stood on the floating bridge of Heaven, and talking with one another, said:

"Is there not a country beneath?"

Thereupon they thrust down the jewel-spear of Heaven, and groping about with it found the ocean. The salt water which dripped from the point of the spear hardened and became an island which received the name of Ono-koro-jima.

The two Deities then went down and lived in this island. They wished to become husband and wife together, and to produce other islands. Soon they created the Great Eight-island Country.

Then Izanagi and Izanami consulted together, saying: "We have now produced the Great Eight-island Country, with the mountains, rivers, herbs and trees. Why should we not produce someone who shall be lord of the universe?" They then together produced the Sun Goddess, who was called Amaterasu oh-mikami.

The resplendent luster of this child shone North, South, East, West, Above and Below. Therefore the two Deities rejoiced, saying: "We have had many children, but none of them have been equal to this wondrous infant. She ought not to be kept long in this land, but we ought of our own accord to send her at once to Heaven, and entrust her with the affairs of Heaven."

At this time Heaven and Earth were still not far separated, and therefore they sent her up to Heaven by the ladder of Heaven.

Izanagi and Izanami next produced the Moon-god and then the Storm god and many other gods and goddesses. But it was the Sun Goddess who sent a grandson to Japan to possess and rule the islands, he and his descendents, forever, saying "...and may prosperity attend thy dynasty, and may it, like Heaven and Earth, endure forever!" A great grandson of this god, called Jimmu, was eventually enthroned as the first emperor of Japan.

Adapted from Aston, *Chronicles of Japan (Nihon-Shoki)*, I, 18-20, in *Sources of Japanese Tradition*, compiled by Ryusaku Tsunoda, Wm. Theodore de Bary and Donald Keene (New York: Columbia University Press, 1958), pp. 14-17. Permission pending.

Amaterasu's light shines forth.

Picture from Juliet Piggott, *Japanese Mythology* (New York: Peter Bedrick, 1983), p. 11. Picture credit: Michael Holford, Loughton. Permission pending.

EXERCISE

Put the following mythological events in chronological order, by writing a number 1 next to the event that occurred first, etc.

_____ **Her parents thought Amaterasu so wondrous that they sent her up to heaven.**

_____ **The gods Izanagi and Izanai thrust down a spear into the ocean and created an island.**

_____ **Amaterasu, the sun goddess, was produced by Izanagi and Izanai.**

_____ **The moon god, the storm god and many other gods were created.**

_____ **The two gods created other islands with trees, mountains and rivers.**

_____ **A descendent of the Sun goddess became the first emperor of Japan.**

MAJOR IDEAS: . Shinto, an indigenous Japanese religion, was a product of the Japanese ENVIRONMENT.

. Buddhism represents a case study in the Japanese practice of CULTURAL borrowing.

When Prince Shotoku brought Buddhism from China to Japan in the 6th century A.D., it was accepted by the people and incorporated into Shinto. Because the teachings of Shinto and Buddhism support each other, many Japanese people belong to both religions at the same time.

. Distribute Worksheet 3B, "Shinto and Buddhism Compared." Have students read the chart and complete the exercise. Then have students explain their answers to the following questions:

- What does this chart tell us about the two major religions of Japan?

- What are the differences between Shinto and Buddhism?

- Are there any similarities between the two religions? Explain.

- How is it possible that many Japanese people belong to both the Shinto and the Buddhist religions?

- How do Shinto and Buddhism answer peoples' different needs?

- As a Japanese person, which religion would you probably turn to on the occasion of a birth? a wedding? a burial? Explain.

Shinto and Buddhism Compared

The Major Religions of Japan	
Religions	**Characteristics & Beliefs**
SHINTO 	. Originated in Japan. . Kami, or "divine spirits," can be found in nature--in the mountains, rivers, rocks, etc. . An expression of the awareness of the many forms of life. . No clear distinction between life and death, or body and spirit. Rituals often honor ancestors and forces of nature. . A religion of love and gratitude. . Has no sacred scripture. . Worship takes place at simple sanctuary, located in a grove, where believer stands still, bows deeply and tries to feel the deity in his heart. . Priest's duty is to purify all that is unclean or sordid.
BUDDHISM 	. "Borrowed" from India by way of China in the 500's A.D. . Teaches the ways of Buddha. . Directed to life in this world. . Supreme aim is to free man from the miseries of life. . Belief that man can remold his life and develop a "right structure of mind." Then his worries and anxieties will disappear. . After having achieved enlightenment, a man will still enjoy earthly life. . Rituals take place at temples and shrines. . Man can be freed from miseries of life by reciting the sutras, or sacred scriptures.

EXERCISE

List one difference between Shinto and Buddhism:

. _____

List one similarity between Shinto and Buddhism:

. _____

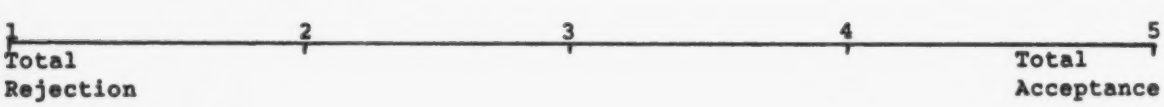
STRATEGY 7

MAJOR IDEAS:

- **Cultural diffusion involves adopting ideas and practices from other areas and other people. These ideas and practices are usually altered to fit into the culture.**
- **While the Japanese learned much from abroad, they have changed what they imported to suit their own needs and tastes.**

Japan's cultural borrowing from China began in earnest with the introduction of Buddhism in 552 A.D. from China via Korea, and continued uninterrupted until the end of the Nara period in 784. In their cultural borrowing, the Japanese were selective. For example, in 604 Prince Shotoku, seeking to enhance the power of Japan's sovereign, promulgated his Seventeen Article Constitution encouraging the Japanese to accept Chinese political ideas based on Confucianism. However, this effort had only limited success. There is no evidence that the constitution was ever shown to the great clans whose powers it was intended to curtail. The Chinese notion of bureaucracy, which would have opened administrative positions to scholars irrespective of their lineage, was never adopted. In mountainous Japan, where communication was poor, local territorial ties--in the form of clan loyalty and traditional autonomy--were powerful.

- **Distribute Worksheet 4, "The Chinese Influence on Japan's Early Government." As instructed on the worksheet, have students, working in pairs, take the role of leaders of Japan's powerful clans and react to the Chinese ideas promulgated by Prince Shotoku. Have students explain why they would either approve or disapprove of each article and then have students explain their answers to the following questions:**
  - **What Chinese political ideas did Prince Shotoku want the Japanese people to adopt?**
  - **Why do you suppose the Prince favored these ideas about government?**
  - **How would the power of the Emperor be affected by the adoption of these Chinese ideas?**
  - **Why do you suppose local clan leaders opposed some of the ideas contained in Prince Shotoku's Constitution? Explain.**
  - **How would the power of the clans have been affected by these Chinese political ideas? Explain.**
  - **Do you think that the Japanese would have adopted these Chinese ideas unchanged? Why or why not?**
- **Discuss with students reasons why certain aspects of foreign cultures might not gain wide acceptance in the United States, e.g., the tradition in India of arranged marriages, the Middle Eastern custom of women wearing the veil, the tradition in many Latin American nations of strongman (military) rule.**
- **On the continuum below have students plot their answer to the question: To what degree would you expect the early Japanese to accept the Chinese political ideas contained in Prince Shotoku's Constitution?**



The Chinese Influence on Japan's Early Government

The origins of Japan's royal family can be traced back to the 500's A.D. At that time, the country was controlled by warring clans, or groups based on family ties and headed by a local chief or noble. Before long, the Yamato clan emerged as the most powerful and extended its rule over most of the country. Its leaders later became emperors of Japan. (Emperor Hirohito today traces his lineage back to the Yamato clan.) However, the other clan chiefs continued to have a lot of power in their own local areas, and family, not talent, was the key to a government service position in Japan.

In 604 A.D., the Japanese empress, Suiko, and Japan's Crown Prince Shotoku issued a constitution in which they encouraged the Japanese people to accept Chinese ideas on government. Based on Confucianism, these ideas stressed the values of orderly society and obedience to authority.

Put yourself in the role of a local Japanese clan leader. Read the excerpts from Prince Shotoku's constitution below and indicate your feelings about these "Chinese" ideas.

As a local clan leader, I would				
	approve	disapprove	not sure	explanation
1. Harmony is to be cherished, and opposition must be avoided. Men are often influenced by self-interest, so there are some who disobey their lords and fathers, or who argue with their neighboring villages. If those above are harmonious and those below are friendly, there will be nothing that cannot be accomplished.				
2. When the emperor gives a command obey it with reverence. The sovereign is likened to heaven, and his subjects are likened to earth. With heaven providing the cover and earth supporting it, the four seasons proceed in orderly fashion. If earth attempts to overtake the function of heaven, it destroys everything.				

As a local clan leader, I would				
	approve	disapprove	not sure	explanation
3. Every man must be given his clearly delineated responsibility. If a wise man is entrusted with office, the sound of praise arises. If a wicked man holds office, disturbances become frequent .....In all things, great and small, find the right man, and the country will be well governed. Therefore did the wise kings of old seek the man to fill the office, not the office for the sake of the man.				
4. Local authorities or local nobles are not permitted to levy taxes on the people. A country cannot have two sovereigns, nor the people two masters. The officials who are given certain functions are all his subjects. Being the subjects of the sovereign, these officials have no more right than others to tax the people.				

Adapted from David John Lu, *Sources of Japanese History*, Volume I (New York: McGraw-Hill, Inc., 1974), pp. 21-23. Permission pending.

STRATEGY 8

MAJOR IDEAS: . Feudalism was a POLITICAL/economic SYSTEM based upon land rights and individualized bonds of loyalty.

. The Japanese feudal system and military rule promoted the samurai ethic and the values of the code of bushido, the "way of the warrior."

Feudalism in Japan, or the age of the samurai, began during the Kamakura period (1181-1333). Civil wars among the various clans resulted in a decline of the Emperior's power and an increase in the power of local governments. The Emperor remained in Kyoto, but the shogun, or military governor, supported by the large land owners, the daimyo, and their warriors, the samurai, exercised real power. And so, while in Europe power was being centralized and nation-states were being created, in Japan a feudal system of government was developing within which samurai-warriors showed allegiance to their lords through the principles of "bushido."

. "Distribute Worksheet 8A, "The Way of the Warrior." Have students read and then explain their answers to the following questions:

- How did political power shift in Japan during the 12th century?
- Why do you suppose a new class, the samurai, emerged at that time?
- What do these excerpts tell us about bushido, the code of the samurai warriors?
- By what values did a samurai live his life?
- What did "duty" or "faithfulness" mean to the samurai?
- What was expected of a samurai who did not fulfill his duty to his lord?
- As a samurai, trained in the code of bushido, what would you have done if you were unable to fulfill your duty? Explain.
- What impact would you expect the samurai experience to have on the Japanese people? How do you think samurai values would affect Japanese society over time? Explain.
- Why do you suppose Japanese businessmen today are often required to read The Book of Five Rings? Are the ideas in that book applicable to achieving success in the modern business world? Explain.

. Distribute Worksheet 8B, "The Tale of the Ronin." Have students, working in small groups, read the story and discuss together how it illustrates the code of bushido. After reinforcing the symbolic meaning of the samurai's sword for bushido, have students complete the exercise on Worksheet 8A.

The Way of the Warrior

The civil wars that swept Japan during the 12th century brought a new age of strength and steel. Men from all over Japan joined the ranks of the Taira and Minamoto clans in their battle for control of the country. In the process, political power shifted from the emperor to local authorities, and the samurai, a new breed of armed nobleman, emerged.

But it took more than sword and armor to arm a samurai. Part of his equipment was moral and psychological--an unwritten code of personal courage and loyalty called "bushido," or "The Way of the Warrior." The excerpts below from classic sources on bushido reveal the values that guided the lives of the samurai.

---

1. In his study of bushido, the first account written, Yamaga Soko (1622-1685) stated:

> "The business of the samurai consists in reflecting on his own station in life, in discharging loyal service to his master if he has one, in deepening his fidelity (faithfulness) in associations with friends, and with due consideration of his own position, in devoting himself to duty above all."

Ryusaku Tsunoda; Wm. Theodore de Bary; and Donald Keene, eds., *Sources of Japanese Tradition* (New York: Columbia University Press, 1958), p. 399. Permission pending.

2. In a book entitled Hagakure that became very popular among the samurai themselves, Yamamoto Tsunetomo, in 1716, wrote:

> "The Way of the Warrior (bushido) is to find a way to die. If a choice is given between life and death, the samurai must choose death. There is no more meaning beyond this. Make up your mind and follow the predetermined course. Someone may say, "You die in vain if you do not accomplish what you set out to do." That represents an insincere approach of the Kyoto people to bushido....If the samurai misses his objectives and continues to live, he must be regarded as a coward. If he misses his objectives and chooses death...this must not be regarded as a shameful act. It is of utmost importance for bushido. Day and night, if you make a conscious effort to think of death and resolve to pursue it, and if you are ready to discard life at a moment's notice, you and the bushido will become one. In this way throughout your life you can perform your duties for your master...."

Adapted from David John Lu, *Sources of Japanese History*, Volume 1 (New York: McGraw-Hill, Inc. 1974) p. 251. Permission pending.

3. In The Book of Five Rings, which is required reading for many modern Japanese businessmen, the samurai Miyamoto Musashi (1584-164) wrote:

> "Strategy is the craft of the warrior. Commanders must enact the craft, and troopers should know the way. There is no warrior in the world today who really understands the Way of strategy....
>
> Generally speaking, the Way of the warrior is resolute acceptance of death. Although not only warriors but priests, women, peasants and lowlier folk have been known to die readily in the cause of duty or out of shame, this is a different thing. The warrior is different in that studying the Way of strategy is based on overcoming men. By victory gained in crossing swords with individuals, or enjoining battle with large numbers, we can attain power and fame for ourselves and our lord. This is the virtue of strategy.

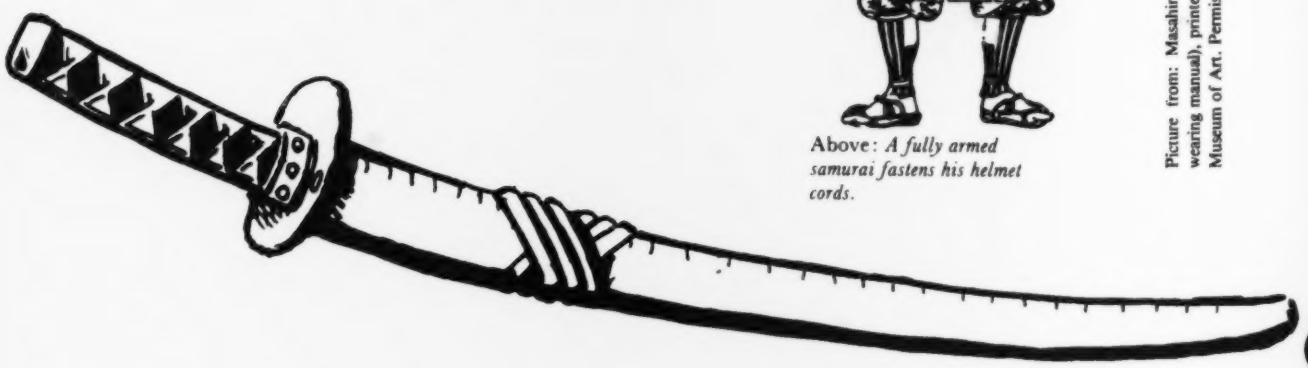
Adapted from Mitamoto Musashi, *The Book of Five Rings: The Classic Guide to Strategy* (Woodstock, NY: The Overlook Press, 1974), pp. 37-38. Permission pending.

EXERCISE

The chief symbol of every samurai's honor was his sword. Pretend that you are a samurai warrior in feudal Japan and write your personal motto or code on your sword below.

Above: *A fully armed samurai fastens his helmet cords.*

Picture from: Masahiro Mura, *Tanki Yoryaku* (horseman's armour-wearing manual), printed on rice paper, 1837 rev. ed., The Metropolitan Museum of Art. Permission pending.



The Tale of the Ronin

We can learn a great deal about the code of bushido and how samurai acted from a famous Japanese story, "The Tale of the Forty-seven Ronin." Ronin are samurai who have lost their daimyo, or lord.

Every year, the emperor would send a message of peace to the Shogun (general or leader). The Shogun chose a daimyo to greet the emperor's messenger. In 1701 the Shogun chose a daimyo named Takumi to greet the messengers. Takumi did not know the proper way to greet them. The Shogun's secretary, Lord Kotsuke, was chosen to teach Takumi how it was to be done. Kotsuke was a greedy, mean, and jealous man. He would not give instruction without pay. Takumi refused pay. He felt that it was Kotsuke's duty to honor the order of the Shogun and teach him without a reward.

Kotsuke became very angry. He refused to teach Takumi anything and took every opportunity to insult him. One day Kotsuke ordered Takumi to tie the laces on Kotsuke's sandal. Takumi resented the order but he bent down and tied the laces. Then Kotsuke turned to the other nobles who were present and, with a sneer and a laugh, said, "Look at that. This serf can't even tie a sandal correctly."

At this insult, Takumi lost his temper and self-control. He drew his sword and attacked Kotsuke. Kotsuke was not seriously injured but Takumi had committed two crimes: he had drawn his sword in the palace of the Shogun, and he had wounded an official of the Shogun. In addition, he had violated bushido by showing emotion and losing his temper. For these crimes, Takumi knew he must die. That night, in a shrine in a moonlit garden, he committed Seppuku (ritual suicide). All of his loyal samurai watched.

Takumi's land and all that he had owned was taken away. Some of his possessions were given to Kotsuke in payment for the wound he had suffered. Takumi's loyal samurai now became ronin.

Among the samurai of the dead Takumi was his councillor (advisor), a man named Kuranosuke. He and forty-six other loyal samurai formed a league, The League of Loyal Warriors, to avenge the death of their lord. These ronin felt that Kotsuke was at fault because he had insulted their lord. They believed that Kotsuke had murdered Takumi just as if he had actually stabbed him. The League vowed to seek revenge.

Kotsuke suspected that these ronin would plot against him. He sent spies to watch the ronin and he hired more samurai to guard his home and family.

Kuranosuke, however, was determined to fool the enemy into a false sense of security. So, for almost two years, the ronin led wild and drunken lives. They seemed to have forgotten their dead lord. When Kotsuke's spies reported this to him, he was very relieved and he began to relax his guard. Then the ronin struck. Dressed in the black silk costume of the ninja, they slipped over the walls of Kotsuke's palace. After a bloody battle, the ronin killed all of Kotsuke's guards. They found Kotsuke hiding in a shed behind some bags of charcoal and firewood. With great respect, they offered to allow Kotsuke to commit Seppuku and die as a true samurai. But Kotsuke was a coward. He begged them to spare his life and promised that he would give them large rewards.

Kuranosuke, seeing that it was useless to urge Katsuke to die the death of a daimyo, forced him down and cut off his head with the same short sword with which Lord Takumi had killed himself. The ronin then placed the head of the dead Kotsuke in a bucket to be taken to the tomb of Takumi.

The forty-seven ronin had proved themselves loyal to their lord and master. Everyone praised their courage and faithfulness. Even so, they knew what they must do now. They had killed one of the Shogun's high officials. They had shown that they were not completely loyal to him. For that crime they must die. Every one of the forty-seven ronin committed Seppuku as Lord Takumi had done. Their bodies were buried in front of his tomb. When news of their deeds spread, people from all over the kingdom of Japan came to pray at the graves of these faithful and brave men.

Adapted from Erwin Rosenfeld and Harriet Geller, *Global Studies I* (Hauppauge, NY: Barron's Educational Series, Inc., 1987), pp. 505-506. Permission pending.

MAJOR IDEAS: . During Japan's feudal period POWER rested in the hands of a military ruler, rather than in those of the emperor.

. Virtual isolation from contact with foreign CULTURES characterized the Tokugawa shogunate.

Their isolated island setting caused the Japanese to feel safe from foreign powers. Then, during the sixteenth century, Portuguese and Spanish explorers reached Japan's shores. Before long, the foreigners had gained great influence and about 300,000 Japanese had accepted Christianity.

Fearing that Christianity was the vanguard of aggression by the Europeans, Tokugawa shoguns (1603-1868) ended Japanese contacts with most of the Western world. The practice of Christianity was forbidden and missionaries were expelled. All Western Europeans except Dutch traders, who were allowed to remain at one isolated port, were barred from Japan.

. Distribute Worksheet 9, "The Closing of Japan." Have students examine the map and silently read the edict.

. Have one student, in the role of the Tokugawa Shogun, "deliver" the edict to the rest of the class, who play the roles of Japanese merchants, Christians and sailors; Western (European) missionaries and merchants.

. Have members of the class in their assigned roles address questions to the "Shogun" concerning the meaning of the edict for Japan. Have the "Shogun" respond as he/she thinks the shogun really would have. (Be sure students realize, however, that the Japanese people in fact could not address questions to the Shogun.)

. Finally, have students explain their answers to the following questions:

- Why do you suppose the Shogun decided to issue this edict?

- How did the edict close Japan off from the rest of the world?

- Why would the Shogun fear the spread of Christianity? Would the Shogun's power be threatened by the spread of Western European ideas?

- As a Japanese Christian, how would you have responded to the Shogun's edict? As a Japanese merchant?

- Was isolating Japan a wise course of action for the Shogun to take? Why or why not?

The Closing of Japan

Map adapted from Jonathan Norton Leonard and the editors of Time/Life Books, *Early Japan* (New York: Time/Life Books, 1968), pp. 142-3. Permission pending.

The Closing of Japan

In 1635, frightened by the spread of Christianity which had been carried to Japan in the 1500s by Spanish and Portuguese missionaries (see map on previous page), the Tokugawa Shogun issued the following edict:

The Edict of 1635

1. Japanese ships are strictly forbidden to leave for foreign countries.

2. No Japanese is permitted to go abroad. If there is anyone who attempts to do so secretly, he must be executed. The ship so involved must be taken and its owner arrested, and the matter must be reported to the higher authority.

3. If any Japanese returns from overseas after residing there, he must be put to death.

4. If there is any place where the teachings of (Christianity) is practiced, a thorough investigation must be ordered.

5. Any informer revealing the whereabouts of the followers of (Christians) must be rewarded accordingly.

6. If a foreign ship has an objection (to the measures adopted] and it becomes necessary to report the matter to Edo, you may ask the Omura domain to provide ships to guard the foreign ship, as was done previously.

7. If there are any Southern Barbarians (Westerners) who propagate the teachings of Christianity or otherwise commit crimes, they may be imprisoned.

8. All incoming ships must be carefully searched for the followers of Christianity.

9. The date of departure homeward of foreign ships shall not be later than the twentieth day of the ninth month. Any ships arriving in Japan later than usual shall depart within fifty days of their arrival. As to the departure of Chinese ships, you may use your discretion to order their departure after the departure of the Portuguese galeota (galleon).

You are hereby required to act in accordance with the provisions set above. It is so ordered.

Adapted from David John Lu, *Sources of Japanese History*, Volume 1 (New York: McGraw-Hill, Inc., 1974), pp. 216-217. Permission pending.

STRATEGY 10

MAJOR IDEAS: . Virtual isolation from contact with foreign CULTURES characterized the Tokugawa Shogunate.

The appearance of Western ships in Japanese waters in 1824 stimulated another wave of anti-foreign feeling on the part of most Japanese who still did not want foreigners in their country.

. Distribute Worksheet 10, "Repel the Barbarians!" Have students read, complete the exercise, and explain their answers to the following questions:

- What did the scholar, Aizawa Seishisai, propose in 1825?

- Why did he write this proposal?

- How does Seishisai compare Japan with other nations of the world?

- As a Japanese samurai, how would you have greeted Seishisai's proposal? Explain.

Repel the Barbarian!

The appearance of Western ships in Japanese waters led the scholar Aizawa Seishisai to write the following proposal in 1825:

Our Divine Land is where the sun rises and where the energy originates. The heirs of the Great Sun have occupied the imperial Throne from generation to generation without change from time immemorial. Japan's position at the highest point of the earth makes it the standard for the nations of the world. Indeed, it casts its light over the world, and the distance which the resplendent imperial influence reaches knows no limit.

Today, the alien barbarians of the West, the lowly organs of the legs and feet of the world, are dashing about across the seas, trampling other countries underfoot, and daring, with their squinting eyes and limping feet, to override the noble nations. What manner of arrogance is this!

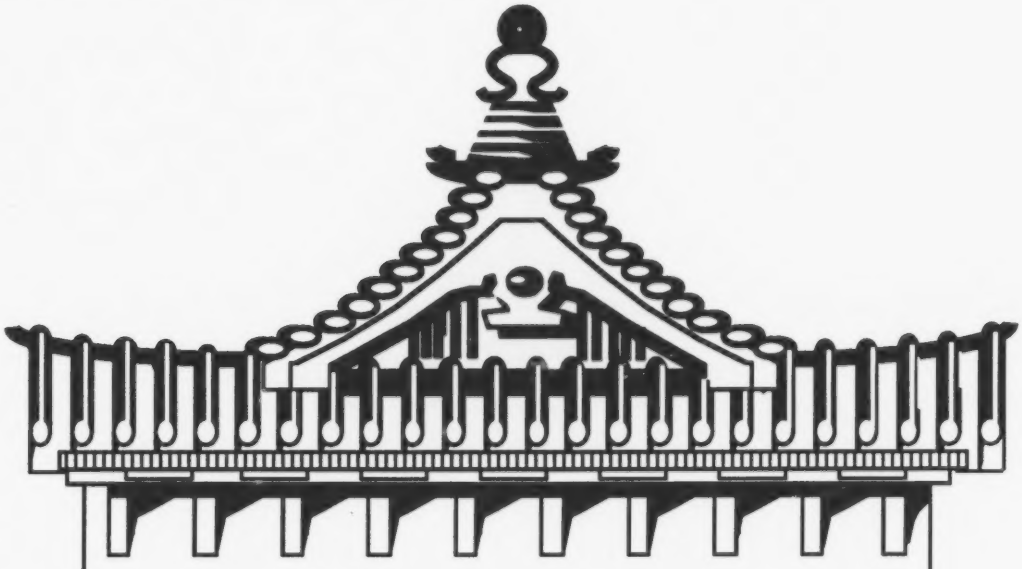
The earth in the heavens appears to be perfectly round, without edges or corners. However, everything exists in its natural bodily form and our Divine Land is situated at the top of the earth. Thus, although it is not an extensive country spatially, it reigns over all quarters of the world, for it has never once changed its dynasty or its form of sovereign. The various countries of the West correspond to the feet and legs of the body. This is why their ships come from afar to visit Japan. As for the land amidst the seas which the Western barbarians call America, it occupies the hindmost region of the earth; thus, its people are stupid and simple, and are incapable of doing things. Thus, it stands to reason that the Westerners by committing errors and overstepping their bounds, are inviting their own eventual downfall.

Let, therefore, our rule extend to the length and breadth of the land and let our people excel in manners and customs. Let the high as well as the low uphold righteousness [duty]; let the people prosper, and let military defense be adequate. If we proceed accordingly and without committing blunders, we shall fare well however forceful may be the invasion of a powerful enemy. But should the situation be otherwise, and should we indulge in leisure and pleasure, then we are placing our reliance where there is no reliance at all.

Adapted from Ryusaku Tsunoda; Wm. Theodore de Bary; and Donald Keene, eds., *Sources of Japanese Tradition* (New York: Columbia University Press, 1958), pp. 595-597. Permission pending.

EXERCISE

The diagram below illustrates the fact that the main idea of a passage is supported by specific details. In space A, write the main idea of Aizawa Seishisai's proposal. In spaces B and C write two details (facts, reasons, examples, etc.) that support the main idea.



A.

B.

C.

STRATEGY 11

MAJOR IDEAS: . Although Tokugawa Japan was characterized by stability and isolation, internal economic and social CHANGES showed a society in evolution.

Despite the Tokugawa policy of preventing change in the established order by trying to keep out foreign ideas, Japan was changing internally. Sashima Island in Nagasaki Bay was the seat of "Dutch Learning" and the Japanese were aware of the vast technological distance between themselves and the West. As a result of the 250 years of Tokugawa peace, trade within Japan increased and towns developed. The importance of the growing merchant class was broadened, while the influence of the warrior samurai class was reduced. While the shoguns legislated a strict class structure, Japan was evolving internally.

. Distribute Worksheet 11A, "Pax Tokugowa Changes." Have students read and explain their answers to the following questions:

  - What does this outline tell us about Japan during the Tokugawa period?

  - How was Japan changing economically and socially?

  - As a member of the ruling samurai class, how would you have greeted the changes? As a merchant? Explain.

. Have students complete the RCT-type exercise on the worksheet. Ask several students to read their essays aloud.

. Distribute Worksheet 11B, "Edo Street Scene." Have students examine the picture and complete the exercise.

Pax Tokugawa Changes

Although the Tokugawa shoguns had tried to prevent changes in the established order, the 250 years of peace that they enforced encouraged internal changes anyway. If a high school student read about these changes and wrote an outline, it might read as follows:

I. Tokugawa Period: Economic and Social Developments

A. 17th century

1. Agricultural productivity (rice cultivation) increased greatly.

2. Money economy developed and spread throughout country.

3. Merchants (at bottom of rigid social class system) became wealthy.

4. Cities (Edo [Tokyo], Kyoto, Osaka) and towns grew.

5. Samurai ruling class, less in need of military talent, gradually became a similarly powerful bureaucratic class.

B. 18th and 19th Century

1. Edo became a large city and thriving political and economic center. Kyoto and Osaka, too, became growing metropolitan cities.

2. Education spread. Daimyo (lords) set up schools within their domains, and private academies were founded in cities.

a. Studying Confucianism became a path to the new profession of teacher.

b. A new urban intellectual elite emerged.

3. As the merchants became wealthier and more powerful, the ruling samurai became poorer and less influential.

4. Popular art flourished. Paintings in the style of ukiyoe, "pictures of the floating world," were reproduced in wood block print form and widely circulated. They depicted landscapes as well as scenes of urban pleasure.

5. Kabuki theater began to portray urban decadence and this new content drew large audiences.

6. The publishing industry flourished in the cities.

a. The popular novel was born.

b. Haiku poety as an art form was perfected.

EXERCISE

In spite of the Tokugawa shogun's policy of preventing change in the established order by keeping out foreign ideas, internal economic and social changes occurred anyway.

Part A

List two economic changes that occurred in Tokugawa Japan.

1. _____

2. _____

List two social changes that occurred in Tokugawa Japan.

1. _____

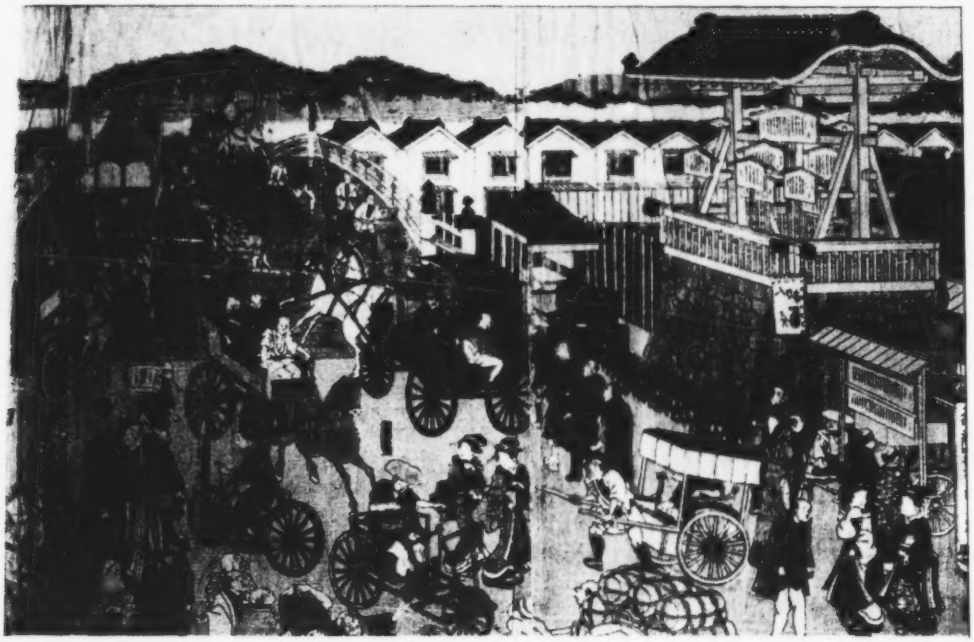
2. _____

Part B

Based upon your response to Part A, discuss how Japan was changing internally during the Tokugawa period.

Edo Street Scene

The picture below of a street scene at the Edo (Tokyo) bridge shows some of the changes that occurred during the 1700s and 1800s in Japan.



Picture from James Neil Hantula, et. al., *Global Insights* (Columbus, Ohio: Merrill Publishing Company, 1988), p. 263. Picture credit: Gemini Smith. Permission pending.

Describe what you see in the picture above.

_____

_____

_____

_____

What evidence of economic activity (trade) within Japan do you find?

_____

_____

_____

_____

Theme II
The Dynamics of Change

RATIONALE

U.S. Admiral Perry's expedition to Japan in 1853 had a significant impact upon Japanese political, economic and social development. Renewed contact with the West sparked civil war and the Tokugawa shogunate was overthrown in a movement that came to be known as the Meiji Restoration. In the name of the emperor, the Meiji leadership--an oligarchy--set out to make Japan a modern nation capable of competing with the West. To this end the Meiji encouraged rapid industrialization, a system of universal education, a modern banking system, the building of railroads and ports and government-backed zaibatsu (large government-backed family businesses).

Meiji Japan's drive toward modernization was very successful. But with industrialization came the need for scarce raw materials. Contending that they were only following the example of the West, the Japanese set out on a course of expansion which culminated in the Japanese attack on the American fleet at Pearl Harbor, Hawaii in 1941.

At the end of World War II Japan, having experienced the dropping of the first atomic bomb on the city of Hiroshima, and a second bomb days later on the city of Nagasaki, was totally devastated and demoralized. Consequently, the Japanese people were ready for, and accepting of, most of the reforms introduced by the United States army of occupation.

PERFORMANCE OBJECTIVES: Students will be able to:

. Compare and contrast the opposing Japanese responses to Perry's expedition.

. Describe the reforms made during the Meiji Era.

. Assess the degree to which the Meiji Restoration Westernized or modernized Japan.

. Explain the causes of Japan's expansionist policy.

. Discuss the short and long term consequences of the bombing of Hiroshima.

. Take and defend a position as to whether or not Japanese foreign policy best served the interests of the nation in the first half of the 20th century.

. Analyze the impact (cultural, economic and political) on Japan of the United States Occupation.

. Assess the extent to which the American occupation should be credited with post-World War II changes in Japan.

STRATEGY 1

MAJOR IDEAS: . In the 250 years of "Pax Tokugawa," Japan had evolved in many ways while it had fallen behind the West in TECHNOLOGY.

. The ineffectiveness of the shogun and the demand for CHANGE among some Japanese caused different patterns of response to Perry's expedition.

In 1853, U.S. Commodore Matthew C. Perry and the "Black Ships" sailed into Edo (Tokyo) Bay. Since then, controversy has raged: Did Perry "open" Japan to trade with the West or was he a "catalyst," allowing forces in Japan to affect change?

The power of the shogun had already seriously eroded by the time Perry arrived. Many far-sighted Japanese were aware of the technological gap which existed between their island nation and the West. They were also aware that the shogun's determination to stifle change could result in Japan suffering the same fate China had suffered. A strong contingent of daimyo favored restoration of imperial rule to modernize their nation and safeguard it against foreigners, while others continued to be loyal to the shogun. Civil war broke out -- a civil war which set the stage for the development of a modern Japan.

. Distribute Worksheet 1A, "Japanese Reactions to the West." Have students read, complete the exercise and then explain their answers to the following questions:

- How do the two pieces of advice to the shogun differ? What were the major differences between the two?

- What do these selections tell us about the Japanese in 1853?

- Why did some of the Japanese refer to Americans as barbarians? Why did they believe that by opening trade, the United States would make Japan poor and that Japan would be "swallowed up"?

- As a Japanese daimyo, or noble, in 1853, which policy would you have favored? As a member of the new merchant class, which policy would you have favored? Explain.

. Distribute Worksheet 1B, "What Should the Shogun Do?"

. Have students, working in small groups, complete the chart on the worksheet and discuss some of the projected long and short range results of the Shogun's decision.

. Have each student complete the exercise on the bottom half of the page. This will graphically demonstrate the idea that an argument must be supported by valid reasons.

. Have each student write a memo on Worksheet 1B, "Memo From the Shogun," giving his or her decision as shogun regarding the request to open trade. Instruct students to give two reasons for their decision.

. Distribute Worksheet 1C, "Global Times: The Shogun's Decision." Point out to students that the Shogun's decision has been left out. Students should select through inference which of the four possible responses correctly represents the Shogun's decision. The correct answer is (c).

. After students do this, have them compose a headline for their edition of the Global Times.

. Have students explain their answers to the following questions:

- What is your reaction to the Shogun's decision? Explain.

- How would you describe the Shogun's attitude toward the Americans?

- How do you think the Japanese people, especially the daimyo, or nobles, and the new merchant class would feel about the Shogun's decision?

- Do you think the Shogun's decision was in the best interest of Japan? Why or why not?

- Many emerging nations today face the same decision that Japan did; namely, should they ally with one of the major superpowers and be in line to receive a great deal of aid and advice, or should they remain apart from other nations so as to maintain their total independence. What are some general guidelines those nations should consider? What would be your decision if you were the leader of such a nation? Explain.

Japanese Reactions to the West

It is 1853. You are the Shogun of Japan. Admiral Matthew Perry of the United States has recently visited your country asking that Japan open up trade. He said when he left that he would return to receive the answer. Your advisors, who have been discussing the situation among themselves, have sent you the following memo:

MEMO

TO: Most Honorable Shogun

FROM: The Special Committee on Trade

SUBJECT: Opening Trade Relations with the United States

Since we were unable to agree on a course of action, your humble advisors have decided that we must offer the Honorable Shogun a summary of the conflicting views of those in our committee. We hope that even so, our advice will be of some small use to you.

Viewpoint 1. "They Will End by Swallowing Up Japan"

The barbarians have been watching our country with greedy eyes for years. We cannot be frightened now by their lying tricks and give them what they ask for. At first, they will give us new instruments, machinery, and other strange objects. These things will fool ignorant people. Trade is their chief object. Therefore, they will try bit by bit to make our country poor. After that, they will treat us just as they like. They will insult us and will end up by swallowing up Japan. Japan will become a victim just like China. If we do not drive the barbarians away now, we shall never have another opportunity.

Viewpoint 2. "Let Us Learn Their Tactics"

Suppose we get into an argument with the foreigners. We shall then have an enemy to fight who will not be easily handled. We are not the equal of the foreigners in the area of industrialism. Let us deal with the foreign countries and learn their skills and tactics. When we have strengthened our nation, it will not be too late to declare war then.

Adapted from Arthur Walworth, *Black Ships Off Japan* (Hamden, CT: Shoe String Press, Inc., 1966). Permission pending.

- What would be your decision if you were the Shogun of Japan?

In the columns below, summarize the arguments of the two different groups of nobles:

Viewpoint 1	Viewpoint 2

What Should the Shogun Do?

In column A, list all the possible actions the Shogun could have taken in response to Admiral Perry's request to begin trade relations with Japan. In column B, write the short range consequences of taking each action. In column C, write the long range consequences of taking each action.

A Possible actions	B Short range results	C Long range results

In the space marked "Your Decision" indicate the decision you would have made if you were Shogun. Indicate two supporting reasons in the appropriate space. (Remember, a decision must be supported by reasons.)

(Your Decision)

(Supporting Reason for your Decision)

(Supporting Reason for your Decision)

Assume you are the Shogun of Japan. Write your decision on opening trade with the United States in the memo below. Include in your memo the reasons for your decision.

Memo From the Shogun

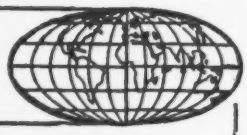
TO: Special Committee of Nobles on Trade

FROM: The Most Honorable Shogun

SUBJECT: Opening Trade Relations with the United States

Global Times: The Shogun's Decision

Global Times



HEADLINE:

_____

Everyone has pointed out that we are without a navy and that our coasts are undefended. Meanwhile, the Americans will be here again next year. Our policy shall be to _____. For that reason, every possible effort will be made to prepare means of defense. Above all, it is necessary that everyone should be patient. All should keep from getting angry and should carefully watch the way the foreigners behave. If they open hostilities (start fighting), all must at once take up arms and fight fiercely and bravely for our country.

Adapted from Francis L. Hawks, *Narrative of the Expedition of an American Squadron to Japan, 1856* cited in Sidney Schwartz and John R. O'Connor, *Imperialism and the Emerging Nations* (New York: Globe Book Co., Inc., 1976), pp. 72-73. Permission pending.

One section of type was left out of this edition of the Global Times.

- Which of the following four alternatives would best fit in the empty space?

(a) meet fire with fire. When Perry's ships sail into our waters again we will sink every last one of them.

(b) do nothing. Perry will realize there is nothing the Americans can do to us.

(c) avoid any definite answer to their request. At the same time, we will maintain a peaceful attitude. It may be, however, that the Americans will use violence.

(d) welcome back the Americans with open arms. There is so much that they can do to help our country.

MAJOR IDEAS:
- At the time of the Meiji Restoration Japan was already modernized, in terms of a high literacy rate, a high degree of urbanization, a large pool of skilled labor and an established educational system.
- Meiji reforms which produced lasting CHANGE in Japan were those for which there were bases of support in Japanese society.

Admiral Perry returned to Japan the following year, 1854. This time he had eight ships (a tiny force today, but one fourth of the United States Navy in 1854!) Perry's show of force did the trick, and he got the treaty he wanted. Japanese seclusion had come to an end.

Japan's renewed contact with the West sparked a radical upheaval in Japanese government and society. Discontented politicians blamed the government in power -- the Tokugawa Shogunate -- for Japan's military weakness.

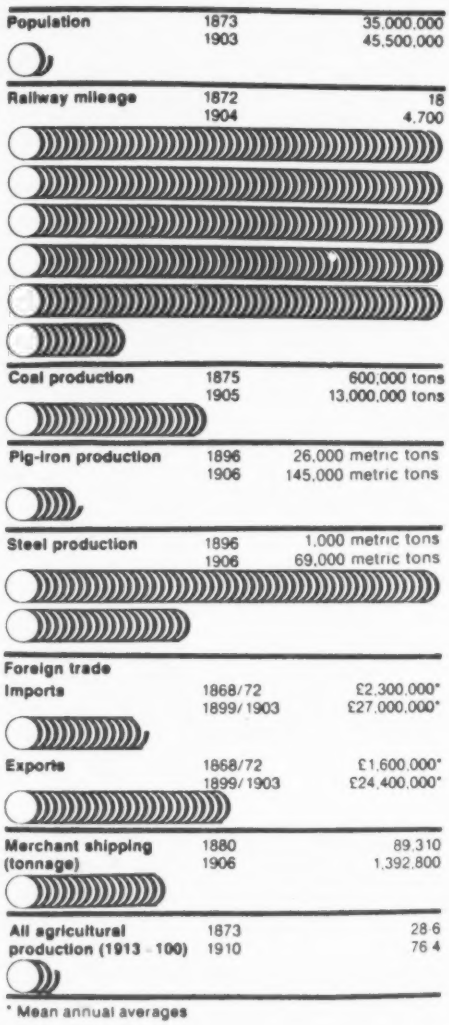
Then in 1868 a small group of middle level samurai staged a coup d'etat known as the Meiji Restoration. They overturned the Tokugawa regime and established their own rule under the name of the young emperor, Meiji. Then, eager to devise a set of institutions which would propel Japan as rapidly as possible into a place of respect in the international community, the new leaders instituted a host of revolutionary reforms.

- Distribute Worksheet 2, "Changes of the Meiji Era." Divide the class into small groups of even size and assign to each group one of the piece of data on the worksheet. Instruct each group to examine its assigned data, discuss the changes suggested and listed them on a piece of paper.
- Have one student from each group report the group's conclusions about Meiji Japan to the class.
- Have students explain their answers to the following questions:
  - What changes occurred in Japan during the Meiji Era?
  - Why do you think the Meiji government decided to institute these changes?
  - How well did Japan learn the ways of the West? Did the Japanese, for example, really understand constitutional government? Explain.
  - What evidence is there here to suggest that Japan had learned to imitate the 19th century expansionist policies of Western nations?
  - In your opinion, which were the most important changes that occurred in Japan during the 19th and early 20th centuries? Explain.
  - Which do you think was the better policy: Japan's willingness to make changes, or China's resistance to change? Explain.

Changes of the Meiji Era

1. Economic changes

The first white circle in each category represents the amount shown for the first date. All other circles (or parts of circles) represents the number of times this amount had multiplied by the second date. Thus, between 1873 and 1903, Japan's population multiplied by about 29 percent.



From A.J.P. Taylor et al., *20th Century*, Volume I (Milwaukee, Wisc.: Purnell Reference Books, 1971), p. 68. Permission pending.

2. Political Changes

The Japanese Constitution--1889

The Empire of Japan shall be ruled over by Emperors of the dynasty which has reigned in an unbroken line of descent for ages past.

The person of the Emperor is sacred and inviolable.

The Emperor exercises the legislative power with the consent of the Imperial Diet (legislature).

The Emperor declares war, makes peace, and concludes treaties.

No Japanese subject shall be arrested, detained, tried, or punished, except according to law.

Japanese subjects shall, within limits, enjoy freedom of religious belief.

Japanese subjects shall, within the limits of law, enjoy liberty in regard to speech, writing, publication, public meeting, and associations.

Adapted from Frank Alweis, *New Dimensions of World History* (Belmont, Ca.: Wadworth Publishing Company, 1969), p. 539. Permission pending.

3. Social Changes

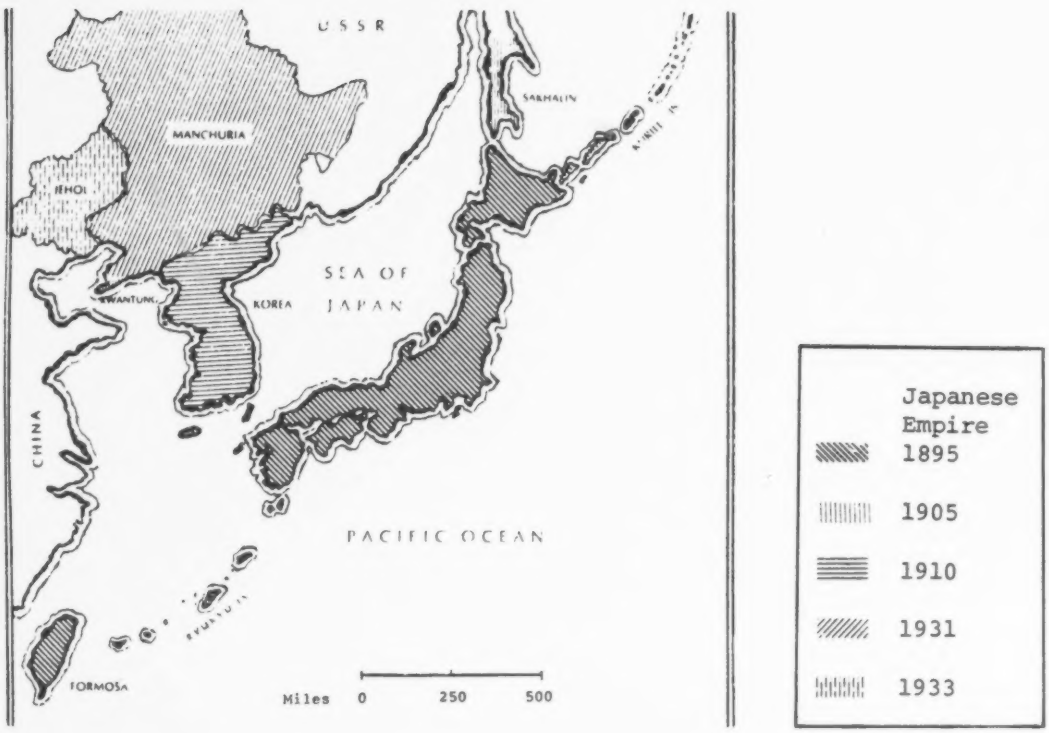
A renowned Japanese author, Bunroku Shishi, recalled in 1967 [illegible] experiences as a boy growing up during the Meiji Era:

> ...But the rapid spread of Western civilization, and the intellectual enlightenment [that occurred in Japan], also are phenomena inseparably bound up in the Meiji Era mood. Nights became bright with gas and electric [lights]. Diseases long regarded as incurable surrendered to improved medical science. Travel became immeasurably easier with the [introduction] of railways and tram-cars....
>
> My sister and I wore Western clothes. They were made by a tailor who catered to foreign customers. I was made to wear a high, stiff collar and broad "Bohemian" tie with my suits and suffered agonies of embarrassment when other children poked fun at me.
>
> Vehicles rumbling through the often unpaved streets of Meiji times were also interesting, not least because the types were constantly changing. Government leaders, business [leaders], and the wealthy owned splendid private carriages and well-groomed horses in the European style. For the common people, [there were] operated the horse-drawn omnibuses, or trams, called "entaro-basha," and these were much more humble affairs. Rickshaws were much prettier then than they later became. Some were coated with gilt lacquer.... Change was the one constant of Meiji times, however, and the horse-drawn trams were replaced by electric trolleys. They had much the same shape as the horse-drawn vehicles, but their source of power was fascinating to the public.
>
> Rickshaws were powered by human muscle; trams, by horses. Anyone could see that. But what was the invisible source of energy for electric streetcars? So the people called the newfangled transportation "horseless horse-trams." And they were really amazed at the innovation.
>
> Amazement. There was a lot of that in Japan for those of us who shared the fantastic Era of Meiji.

Adapted from Peter G. Kontos, et al., *Patterns of Civilization: Asia* (New York: Cambridge Book Company, 1974), p 239. Permission pending.

4. Foreign Policy Changes

JAPAN BECOMES AN IMPERIALIST POWER



From *The Japan Reader*, Volume I, by Jon Livingston, Joe Moore, and Felicia Oldfather. Reprinted by permission of Random House, Inc., and Pantheon Books, a Division of Random House, Inc., © Copyright 1973, p. x.

78

STRATEGY 3

MAJOR IDEAS: . Institutional CHANGE in Japan from 1868 to 1912 showed wholesale acceptance of the West and rapid modernization, but Westernization was and continues to be an issue among the Japanese.

While outward appearances suggest that the Japanese adopted Western ways wholesale, scholars continue to question whether during the Meiji Era Japan or Westernized, that is, adopted the West's outlook and values along with its technology, or modernized, that is, adopted Western technology while retaining the Japanese mind-set.

. Engage students in a brief discussion of the difference between Westernization and modernization. Simple definitions (see above) might be written on the chalkboard, and students asked to give specific examples.

. Distribute Worksheet 3A, "Meiji Posters." Have students examine each poster and then have students explain their answers to the following questions:

  - Are these Japanese posters examples of Westernization or modernization? Explain.

. Distribute Worksheet 3B, "Title: _____." Have students read, complete the exercises and explain their answers to the following questions:

  - How would this author respond to the question: "Did Japan during the Meiji Era Westernize or modernize?"

  - What examples of Japanese "modernization" does the author suggest?

  - What examples of the Japanese continuing to adhere to their own traditions does the author cite?

  - How do you explain the fact that by 1914 the diffusion of Western culture in Japan had not changed all of that country's traditions?

Meiji Posters

Shown below are two Japanese advertising posters that were popular during the Meiji Era.

1910 Beer Poster

1904-7 - Kyoto

Pictures from Yoshida Mitsukuni; Tenaka Ikko; Sesoko Tsune, eds., *The Hybrid Culture* (Hiroshima: Cosmo Public Relations, Mazda, 1984), pp. 116-117. Picture credit: Collection of Tokyo Art Directors Club. Permission pending.

Title: _____

Compared with the Russians of 1914, the Japanese were even less Westernized in their ways of thinking and acting. With no scientific attitude, they bowed to the emperor, called the descendent of the sun-god. With no sense of a democratic right to share in the government, they looked up to the ancient samurai code which called for blind loyalty to a leader. With little knowledge of the Westerner's hopes of abolishing poverty, they worked long hours for little pay in deathtrap factories. With none of the West's breezy admiration for novelty, they considered following their ancestors' ways to be all-important. About ten years after Japan had amazed the world with its Westernized military strength by defeating Russia, a Japanese railroad engineer was a few minutes late in bringing the emperor's train into Tokyo. Without even going home to say good-bye, the engineer, in order to make up for his disgrace, went to the nearest Shinto shrine, took hold of an ancient samurai sword, and committed suicide by slitting his belly open in the traditional ceremony of seppuku (hara-kiri). An English newspaperman, who had watched the scene, said: "Good Lord! I'm in another world." He was. Japan, partially Westernized, was still far from being Western.

Bureau of Curriculum Development, *Social Studies Grade 9 — Eastern Civilization* (New York: Board of Education, 1968).

. Check the best title for this reading selections.

- "The Westernization of Japan"
- "Japan--Far from Westernized!"
- "The Ceremony of Seppuku"

. What examples can you find in this paragraph of Japanese resistance to Western ways?

_____

_____

_____

_____

_____

_____

MAJOR IDEAS:
- A nation with a limited natural resource base must interact with other nations to secure its resource needs.
- In the late 19th and early 20th centuries, SCARCITY of raw materials was a determining factor in Japan's international relations as well as in its strategy of economic development.
- Japanese aggressions against weaker neighbors were modeled after imperialist actions of Western POWERS in the late 19th and early 20th centuries.

Japan's drive toward modernization in the latter half of the 19th century and the first few decades of the 20th century was highly successful. But the nation's limited natural resource base did not grow in proportion to the industries which depended upon those resources. Japan was forced to look for strategic materials beyond her borders. The Japanese contended that they were only following precedents set down by the West. Japanese expansionist policies were debated within the country and in world forums. On December 7, 1941, these policies culminated in the Japanese attack on the American fleet at Pearl Harbor.

- Distribute Worksheet 4A, "Japanese Expansion: Part I." Divide the class in half and assign one half of the class the role of advisors to the Japanese government, and the other half the role of advisors to the U.S. government. Have students carefully read the "Background" section.
- Instruct students to complete the section entitled "Japan's Problem," by stating in a sentence what they view as the major problem facing Japan in the 1930s. Then have students complete the section entitled "Cause(s) of Japan's problem.".
- Once the class has agreed on the problem and its cause(s) instruct the half of the class, in the role of advisors to the Japanese government, to propose a solution which they would advise Japan to take. (NOTE: Chart students' responses on the chalkboard while students write in the space provided on the worksheet.)
- Ask the other half of the class, in the role of U.S. government advisors, to supply a U.S. reaction to the proposed Japanese action.
- Have Japanese advisors react to the U.S. action and then have U.S. advisors react again to that Japanese action.
- Distribute Worksheet 4B, "Japanese Expansion: Part II." Instruct students to read and chart the actual chronology of events leading to the Pearl Harbor attack.
- Finally, have students explain their answers to the following questions:
  - How did Japanese actions and United States reactions lead to war in 1941?
  - What did Japan hope to accomplish by each action it took?
  - How appropriate were United States reactions?
  - Could World War II in the Pacific have been prevented? Delayed?

Japanese Expansion: Part I

TIME: 1930s and 1940s

YOUR ROLES: Half of you are advisors to the Japanese government. The other half are advisors to the government of the United States, the nation which like Japan due to its geographic location, has major strategic and economic interests in the Pacific.

BACKGROUND:

Japan's desire to modernize in the late 1800s was matched by its desire to be equal with the other powers in the World community. The growth of industry in Japan, as in the West, required that new sources of raw materials and opportunities for expanded business activity be found. To further the country's economic and strategic interests, the Japanese leadership in the 1890s decided to embark on a quest for empire.

Japan was well rewarded for her rapid victory in the Sino-Japanese War of 1894-95 against a disorganized and militarily weaker China. In addition to acquiring the same privileges in China as the Western powers, Japan gained virtually a free hand in Korea. Although humiliated when Russia, Germany and France forced it to return China's Liaotung Peninsula, Japan nevertheless gained more respect from the Western powers. In 1899, the unequal treaties, which had earlier in the century given the Western powers certain unfair rights and privileges in Japan, were revised, and in 1902 Japan and Britain signed a military alliance.

By 1904, Japan was ready to fight one of the Western powers and fought the Russians over the issue of economic privileges in Manchuria. The stunning victory, both on land and sea, reaffirmed the growing power. At the Versailles Conference ending World War I, Japan's stature as one of the world's major powers was recognized. However, a warning for the future sounded during the war when Japan pounced on German possessions in Asia and also took the opportunity to make some very strong demands on China. These so-called "21 Demands" were intended to make China accept the control and protection of Japan. China refused these demands and went to the Western powers to protest. Japan withdrew its demands for the time being.

During the 1920s, it appeared that civilian government was strong in Japan. Reforms gave the political party that controlled the Diet, or parliament, the right to appoint the prime minister. The vote was extended to men over twenty-five.

Unfortunately, the democratic gains were hurt by the Great Depression of the 1920s. With limited natural resources, Japan depended strongly on trade. It exported cotton and silk and imported coal, iron, and other minerals. The slump in world trade hurt Japan's economy. In this situation the military increased their power as people accepted the idea that conquests would solve their economic problems. Many military leaders regarded China as an area into which Japan could expand to get needed raw materials. The leaders viewed the United States, with its major interests in the Pacific, for example, trading interests in China and military bases in Hawaii, Samoa, etc., as a serious obstacle to getting those needed resources.

JAPAN'S PROBLEM: _____

_____

CAUSE(S) OF THE PROBLEM: _____

_____

PROBABLE JAPANESE ACTIONS	PROBABLE UNITED STATES REACTIONS
1.	
2.	
3.	

Japanese Expansion: Part II

Read about the actions that Japan in fact took to solve its resource problem and about the actual reactions of the United States. Then chart those real "actions/reactions" below.

****

Japan had held a strong position within Manchuria since the late 19th century. In 1931, the Japanese army in Manchuria seized control of that region, citing Chinese provocation. Establishment of the new nation of Manchukuo was announced by the Japanese in 1932. The United States, as well as the League of Nations, an organization of nations established after WWI to keep the peace, denounced Japan's action. Japan withdrew from the League.

In 1937, Japan began a new offensive against China. Major cities in the eastern part of the country were conquered, brutal acts were committed against civilian populations, and the Chinese government was forced to retreat into the interior of the country.

Two years later, World War II broke out in Europe. While the Europeans were busy with the war, the Japanese took the opportunity to seize the Southeast Asian colonial territories of Britain, France and the Netherlands. The Japanese needed oil, rubber and other mineral resources, and Southeast Asia was rich in all of these. The Japanese government announced its plan to create a "Greater East Asia Co-prosperity Sphere" that united all of East and Southeast Asia under Japanese rule. At the same time, Japan strengthened its ties to Germany and Italy by signing a treaty.

Japan's expansion in Asia created tensions with the United States, which at the time was the other great power in the Pacific. In 1940, the United States attempted to exert economic pressure on Japan. President Roosevelt forbade the sale of scrap metal and oil to Japan. In 1941, he took action so that Japan could not buy anything from the United States, on which Japan had long depended for 25% of its imports. These steps severely hurt the Japanese, who at the time were heavily dependent on American goods. Japan's supplies were running low.

While Japanese diplomats were negotiating with the United States, Japanese leaders were making plans for a war with the United States if there was no peaceful settlement on oil shipments by October of 1941. On December 7, Japan launched a surprise attack on the American Pacific fleet stationed at Pearl Harbor, Hawaii. On December 8, President Roosevelt asked Congress for a declaration of war against Japan.

1930 -- 1941	
JAPANESE ACTIONS	U.S. REACTIONS
1.	
2.	
3.	
4.	

STRATEGY 5

MAJOR IDEAS:
. SCARCITY of raw materials was a determining factor in Japan's international relations as well as in its strategy of economic development.

. Japan's desire to gain equality with the West led the nation to follow an imperialist expansion policy modeled after the imperialistic actions of Western POWERS in the late 19th and early 20th centuries.

World War II was a disaster for the Japanese. After speedy victories at the outset, Japan began to suffer loss after loss. On August 6 and August 8, 1945, the United States dropped the atomic bomb on the Japanese cities of Hiroshima and Nagasaki--an action which forced the Japanese to surrender. After less than 100 years of rapid change, the Japanese had to reassess their goals and the consequences of their actions.

. Distribute Worksheet 5, "The Consequence of Aggression: Hiroshima." (NOTE: The material contained on this worksheet is very powerful and may be upsetting to students. An atmosphere should be created in which students feel free to express their feelings.)

. Have students read the girl's account of the atomic bombing of Hiroshima. Have them examine the drawings and read the accompanying text.

. Divide the class into groups of four or five students. Instruct students to discuss their feelings about the Hiroshima accounts.

. Ask a spokesperson from each group to present the group's list to the class.

. Finally, have students explain their answers to the following questions:

- What can we learn from this testimony about the effects of the atomic bomb on Hiroshima?

- What were the short term effects? the long term effects?

- President Truman, in explaining his decision to drop the A-bomb on Japan, said "[I] regarded the bomb as a military weapon, and never had any doubt that it should be used." In view of the bomb's impact on Japan, is Truman's defense of dropping the bomb on military grounds justifiable? Why or why not?

Hiroshima: The Consequence of Aggression

On August 6, 1945, the United States dropped an atomic bomb on Hiroshima, a Japanese army center that also had a large civilian population. President Truman explained his decision to drop the bomb by saying that it was necessary in order to end the war and prevent further loss of American lives.

The testimony below is that of a Japanese girl whose school in Hiroshima was destroyed when the United States dropped an atomic bomb on that city on August 6, 1945. Her account is followed by drawings done by Hiroshima survivors.

<u>This Friend of Mine and That Friend of Mine Were All Killed</u>.

It happened when we were at the Second General Army Headquarters, a ten minute walk from Hiroshima Station.

Ten of us eighth grade girls were supposed to work in a small low-ceilinged barrack. We sat at the desk facing west and were just beginning to write down numbers on the cards we had just been given, when suddenly we were thrown down by a strong sharp flash. A few seconds later, I found myself outside the door about two meters from the desk. I lifted up my head in fear and saw before me the roof of the barrack, in which we had been sitting, half fallen down, and the door standing slightly ajar. Beside me I saw my classmate, Miss Nakayama, with her mouth wide open. Some of her front teeth seemed to have been knocked out at that moment. She could not utter even a word out of terror. All the surroundings were in thick darkness. I tried to open my eyes wide. Then I noticed that some of the quilts and mattresses of the neighboring house were hanging down on the loosened electric wires outside.

The instant I saw the flash, I thought it was a bomb directly aimed at the Army. But many strange happenings around me made me realize that many other buildings were hit just as well. I could not distinguish my classmates' figures because of the darkness and the thick cloud of dust. My new school bag, which my mother had made for me out of her old sash and in which I had put a first-aid kit as well as school things, was lying at the door. Its wide belt was torn off at the shoulder.

Gradually I came to see my friends more clearly in the darkness. One of them was wounded in the heel, and all the others seemed to have been hurt in one place or another. Somebody's blood had splashed on my breast, but I had no injury. "Mother!" "Help!" "Help me!" Voices, cries, and moans of pain overlapped. Now I could hear and see more clearly the sound of footsteps and the movement of people here and there. The soldier in charge of us, and whose name I think was Mr. Suzuki, shouted loudly to run away, and he led us toward the East Parade Gound. We ran frantically on bare feet. On the way we met and joined many people who were also thinking the hill was the safest place to escape to. Finally we reached the hill and took shelter in a shack.

But soon after that another soldier called out, "Can anyone help us?" One of my classmates--I can't remember now who she was--and I were not wounded, so we immediately went down the hill and to the place we were told to go.

There I found Miss Kawamoto lying badly wounded and suffering. She must have been crushed under the fallen barrack. She had already closed her eyes. She suddenly vomited blood. As I didn't know what to do, I just dipped my handkerchief into a pool and put it on her chest. Twice, three times, she vomited blood. Not far from us some men, who I thought were soldiers from the Second Party, were trudging along toward the hill. Most of them were completely naked and everyone had burnt skin hanging down from their body. Each face was so badly swollen that I couldn't tell who was who. The upper half of their heads, which had been covered with their caps, remained unburned.

I didn't know how many minutes had passed since I found her wounded: Miss Kawamoto died there. Another wounded classmate was brought. She was Miss Yamaoka. She was quiet and did not seem to have so much pain, but her eyes, which used to be bright and charming, were vacant. Miss Yamaoka too, died before the sun set.

In the yard of Hiroshima Station, freight trains loaded with coal caught fire and were blazing high into the sky, lighting the whole hill all night. After a long time, the sun rose. Boiled rice balls and a few small sweet-potatoes sweet-potatoes were distributed for breakfast. By six o'clock we said good-bye to one another and started for home. Judging from the soldiers' terrible wounds I saw the previous day, it was certain that the center of the city had been completely destroyed. I walked west toward Aioi Bridge in the pathless fallen city, not knowing at that time that the bridge was the center of the bombing.

I dodged my way through a mass of black, burned, dead bodies with the smoke around me coming from the still burning remains. Once I caught my breath at the sight of a baby crying "Mommy! Mommy!" and shaking its mother who was burned black and already dead.

As I came nearer to Kamiya-cho, which was the center of the city, more and more black-burned bodies were lying here and there, and the atmosphere was intolerable. I heard something black, which anyone would have thought to be already dead, whispering "water, water". I walked through the center of the burned city, feeling the heat of the burned ground under my bare feet, holding my breath now and then at some horrible sight.

When I reached Tenma Bridge, it was broken down. I was obliged to walk on a railway bridge, looking down the river, where many dead bodies were floating.

I finally got to Koi Station. Fortunately, a freight train was just about to start, so I got on it. From the window I saw truck after truck of rescue parties, coming into the city. It took longer than usual to get to my town, Hatsukaichi. At last the train reached my station.

As soon as my family saw me, they couldn't speak and acted as if they were watching a ghost. They told me that Father had just gone out to find me, carrying a rucksack in which he had put ointment for burns and an instrument for gathering my ashes in case I was dead.

After I came home, I suffered from diarrhoea for a long time, and for many days I felt languid and enervated. Mother's nourishing meals must have worked, for I got well about three months later. Several years after that however, at a medical examination for atomic bomb disease, something was found to be wrong with my leucocytes. Since then I have experienced all kinds of internal diseases, though not so serious as to put me to bed. Once I got seriously ill, though, and even now I must visit the hospital once in a while.

This summer my only daughter became the same age that I was when I was A-bombed. She is getting old enough now to think of the meaning of life. Whenever I see her, she reminds me of my classmates who were killed at her age. My heart almost bursts with anger when the same question comes over and over again to my mind. Why should such lovely, innocent, young girls be killed by such inhuman means? Whenever I had a chance, I told my daughter what the hell was like. But now I can't tell her--and I don't know why--about my clear memory of the sad deaths of my loving classmates. It remains deep in my mind.

We can't console dead souls by keeping anger or hatred in our minds, nor can we bring about world peace by hatred.

Though it was torture for me to do so, I have dared to remember and tell of my horrible experience. I want those who do not know of the sufferings of Hiroshima to come to know of them through my story, because I believe our future depends on people remembering this horrible thing.

Adapted from English Department, Hiroshima Jogakiun High School, ed., *Summer Cloud: A-bomb Experiences of a Girl's School in Hiroshima* (Tokyo: San-Yu-Sha), pp. 2-8. Permission pending.

My sister expires, August 8
1. I, the sixth grader of primary school
2. Mom
3. I : "Never die, never !" Sis. : "You should be the last to die !"
4. The last drip of water given by a injector
5. Pillow made up of rags
6. Torn-off curtain

The place : Motohigashi Police Station in Ginzan-machi
Died of total burn

Picture from Japanese Broadcasting (NHK), *Unforgettable Fire* (New York: Pantheon Books, 1977), p. 67. Permission pending.

88

白島町 縮景園の裏門に通りがかった
時一人の男の幼児が門にすがって泣いて
いた。声をかけてさわって見ると彼は
死んでいた。吾が子と思えば胸がつまる。

Name unknown

Walking around the back gate of Shukkeien Garden of Hakushima-cho, I saw an infant boy leaning against the gate and heard him crying. When I approached and then touched him, I found that he was dead. To think that he might have been my son made my heart ache.

Eiko Takahira age 71

The corpse lying on its back on the road had been killed immediately when the A-Bomb was dropped. Its hand was lifted to the sky and the fingers were burning with blue flames. The fingers were shortened to one-third and distorted. A dark liquid was running to the ground along the hand. This hand must have embraced a child before.

Pictures from Japanese Broadcasting (NHK), *Unforgettable Fire* (New York: Pantheon Books, 1977), pp. 54, 96. Permission pending.

MAJOR IDEAS: . The United States occupation led to the diffusion of some American ideas and practices into the Japanese CULTURE.

. Reforms which produced lasting CHANGE in Japan were those for which there were bases of support in Japanese society.

At the end of World War II in 1945 Japan was physically devastated and totally demoralized. Many Japanese felt that their leaders had betrayed them. It was necessary to rebuild the nation and the psyche of the people. That job was given to General Douglas MacArthur, the Supreme Commander of the Allies in the Pacific Theater of Operations. The United States sent a force to Japan to occupy and restructure the islands.

The American occupation of Japan has been called by some as "an experiment in guided social change." The Emperor was removed as a deity. The constitution was rewritten and handed to the Japanese people. Enormous changes were enacted regarding the role of the family and the position of women. Many of the changes were more in keeping with American society than Japanese culture. Yet the Japanese people accepted this constitution and have not amended it since.

. Distribute Worksheet 6, "Impact of the U.S. Occupation." Have students volunteer to take the roles of participants in this round table discussion," and then have students explain their answers to the following questions:

- What does this dialogue tell us about the American occupation of Japan?
- What changes in Japan did the Americans enforce?
- Why did the Americans want to make Japan a democracy?
- How was the MacArthur Constitution different from the constitution of the Meiji period?
- Which of the provisions of the MacArthur Constitution do you think had the greatest impact on Japan? Explain.
- During the postwar period Japan changed significantly in many ways. Does the American occupation deserve the credit for the changes? Or would great change have occurred in Japan anyway? Explain.

. Have students complete the exercise on the worksheet which instructs them to support their opinion about the American occupation with reasons.

Impact of the Occupation

EVENT: A round table discussion on the effects of the American occupation of Japan after World War II.

DATE: 1951

PLACE: Tokyo, Japan

PARTICIPANTS:

- Moderator
- Emperor Hirohito of Japan
- U.S. General Douglas MacArthur, in charge of American Occupation
- Japanese Prime Minister Shidehara Kijuro

MODERATOR: We have come here today to discuss the impact on Japan of the American occupation. As you all know, at the end of World War II Japan was a country in shock. It had lost more than two million dead and many more million were injured. Two-and-one-half million buildings had been destroyed, two million of them homes. The population of this city, Tokoyo, had fallen from its normal prewar 6.7 million to less than three million. Japan's economy was functioning at less than ten per cent of normal. Many Japanese felt that the nation's leadership had betrayed them.

Six years and eight months later Japan has gone through a major transformation, in effect, a bloodless revolution.

GENERAL MACARTHUR: Well, when my armies occupied Japan in 1945 our purpose was not only to disarm Japan and make her harmless, but also to insure that Japan would not again become a menace to the peace and security of the world. To turn Japan into a peace-loving nation, we decided to transform Japan into a democracy.

EMPEROR HIROHITO: When I disavowed my own divinity in 1945, Japan took its first step toward becoming a democracy. My people cried when I called false the ideas that the Emperor is divine and that the Japanese people are superior to other races and fated to rule the world.

PRIME MINISTER KIJURO: Your disavowal of divinity, Highness, was so necessary that it was written into the new Showa constitution which was imposed on us by the American occupiers. Article 1 states that the Emperor is the "symbol of the State," not "sacred and inviolable" as was under the old Constitution. The 1946 Constitution made the Diet, or legislative branch the highest organ of state power, and the executive branch (the Prime Minister and Cabinet) was made responsible to the Diet.

GENERAL MACARTHUR: Let us not forget to mention the Constitution's most unique clause. I am referring, of course, to Article 9 which states that "the Japanese people forever renounce war...as a means of settling international disputes."

PRIME MINISTER KIJURO: The war renunciation clause may be unique, but the reforms that touched the Japanese family impacted on everyone. Article 24 of the new Constitution changed relationships between men and women by providing that, "marriage shall be based only on the mutual consent of both sexes and it shall be maintained through mutual cooperation with equal rights of husband and wife as a basis."

GENERAL MACARTHUR: The new Constitution did do much to promote democracy in Japan. Basic human rights were guaranteed, such as freedom of religion, freedom of speech, the right of workers to organize, the right of all adults--women and men--to vote, and the right to equal education.

EMPEROR HIROHITO: The rights established by the new Constitution were revolutionary, but land reform was probably the best of the Occupation programs. In approximately two years, under the slogan, "land to the working farmer," the amount of tenant farming was reduced from about half the total arable land to less than 10 percent. The rich landlords lost their economic and consequently their political power, and the ex-tenants became more important in the public life of the villages.

MODERATOR: There is little doubt that the American occupation has had a significant impact on Japan in a wide variety of ways. However, I for one wonder whether much or what has been credited to the occupation is as much or more the result of other factors--the qualities and skills the Japanese already possessed before the occupation, the experiences they underwent before and during the war, and the general situation they faced in the postwar world. Perhaps the question I raise can be the focus of a future roundtable discussion!

Theme III
Contemporary Japan: Nation and Culture

RATIONALE

Modern Japan is a democratically governed, technologically advanced and primarily urban society. But a study of Japan today reinforces the point that Westernization and modernization are not synonymous.

For example, although Japan has committed itself to democratic institutions of government, e.g., political parties, a cabinet system with separate branches of government and built-in checks and balances, the emperor still remains. While he is no longer considered divine, the constitution describes the emperor as the "symbol of the state and the unity of the people...." His duties are largely confined to convening the diet and receiving foreign ambassadors. Though most of the Japanese people do not want his role to be increased, neither would they like his role to be reduced.

Another modern, rather than Western, Japanese institution is the nation's educational system. The schools were reformed during the American occupation to promote democratic concepts. Yet education in Japan is in many ways unique to the culture.

One aspect of schooling in Japan that is uniquely Japanese is the emphasis on "the group" and living harmoniously within the group. The group provides security and comfort within the home, the school and the workplace. This contrasts with the emphasis that American culture places on the individual.

Cultural differences between Japan and the West also come into play when one examines the evolving role of women in Japan. There is a much bigger pay differential between men and women in Japan than in the West, perhaps because of the very firmly rooted belief, in Japan, in the allocation of duties between the sexes: men work outside the home, women perform domestic chores and take care of the children.

Cultural differences aside, Japan's traditional arts and crafts are recognized, respected and imitated worldwide.

PERFORMANCE OBJECTIVES: Students will be able to:

. Describe Japan's modern democratic system of government.

. Assess the role of the Emperor in Japan today.

. Compare and contrast arguments for and against Japan's educational system.

. Draw valid conclusions about the importance of group harmony to the Japanese.

. Compare and contrast the traditional role of Japanese women with their role today.

. Explain how Japanese aesthetic accomplishments reflect cultural values.

STRATEGY 1

MAJOR IDEAS: . The Japanese Constitution of 1947 CHANGED the role of the Emperor and the institutions of Japanese government.

At the end of World War II the Japanese made a commitment to democracy when they accepted the MacArthur, or Showa, Constitution. This Constitution was a radical departure from the Meiji Constitution which was "bestowed" on the people of Japan by the Meiji Emperor. The role of the Emperor was redefined. Although the Showa Emperor is the same emperor who guided Japan through World War II, today he is regarded quite differently by the Japanese people.

. Distribute Worksheet 1, "The Emperor's Role Today." Have students read the article, complete the exercise and explain their answers to the following questions:

  - What does this article tell us about the position of the emperor in Japan today?

  - What does it suggest about the way Japan is governed today?

  - Why was a national celebration scheduled for Emperor Hirohito's birthday in April of 1986?

  - Why did some Japanese object to a ceremony honoring the Emperor?

  - How has the position of the Japanese Emperor been changed by the 1947 Constitution?

  - Do the Japanese people support the Emperor's new role? Explain.

  - As a Japanese citizen today, how would you feel about the imperial system? Should it be abolished? Does the emperor have any significant role to play in modern Japan? Explain.

. Have students, in the role of Japanese citizens today, write letters to the editor of the Global Times expressing their opinions on the imperial system.

The Emperor's Role Today

Global Times

Hirohito (1901-?) Takes a Bow as Oldest Emperor

By CLYDE HABERMAN
Special to The New York Times

TOKYO, April 27 — Somebody asked Emperor Hirohito a few months ago what he thought about Halley's Comet, with all its attendant fuss. The Emperor paused and, according to press reports, replied that he thought it nice that he got a chance to see it again.

That brought a chuckle from some Japanese. For them, the response encapsulated much of what comes to mind when they think about the Emperor — that he is unassuming, not given to many words and keenly interested in scientific matters.

And old.

He will turn 85 on Tuesday, a special birthday because Japan has chosen that day for a national celebration of his 60 years on the Chrysanthemum Throne.

Agence Franco-Presse

Emperor Hirohito

His is a record of longevity much admired even in a country where lifetime employment is taken for granted. No emperor has lived or reigned as long as Hirohito, No. 124 in an imperial line that began, or so says unreliable legend, 2,646 years ago.

If all goes as planned, 6,000 people will fill Tokyo's main sumo arena for speeches and choruses of "banzai!" in a program tightly held to 40 minutes to prevent the frail Emperor from tiring. The arena is a fitting location. Sumo wrestling is one of Hirohito's known passions, along with marine biology and television soap operas.

Like Americans who intend to salute the Statue of Liberty this Fourth of July, many Japanese regard the event as nothing more than a nice way to celebrate themselves.

But some people see a more cynical motivation. The ceremony, they say, has been orchestrated by Prime Minister Yasuhiro Nakasone and his ruling party so that they can bask in the imperial glow just before national elections expected in late June.

The timing produced this skepticism: Hirohito's actual 60th anniversary is not until next Christmas Day. He assumed the throne on Dec. 25, 1926, the day his father, Emperor Taisho, died.

That year, although it had only a week left, instantly became known as the first year of Showa, or Enlightened Peace, the name of the new Emperor's era. In Japan, most calendars do not record this year as 1986; it is Showa 61.

Familiar Dispute Is Rekindled

By advancing the anniversary celebration to April, the Government guaranteed that Mr. Nakasone would be able to preside. Christmas, the Prime Minister's critics like to point out, comes too late for a man whose term runs out in October.

The ceremony Tuesday has also rekindled familiar disputes about whether Japan is once again in the grip of a dangerous brand of nationalism, the sort that sent it marching off to conquest and war in the 1930's.

Not that this country seems close to revived militarism, despite concern expressed by some foreign writers that Japan's pursuit of export markets is conducted with warlike single-mindedness.

Still, many Japanese, prosperous and self-confident, appear more comfortable with the trappings of nationalism than in previous decades. Many of the symbols available to them — the Emperor above all — also serve as needlelike reminders of the expansionist years that ended in 1945 with Japan in shambles.

Last year the staunchly conservative Education Ministry ordered prefectural school boards to be sure at major ceremonies to fly the rising-sun flag, the Hinomaru, and to sing Kimigayo. This doleful melody is, by custom though not by law, the accepted national anthem.

Shrine Visit Sets Off Furor

Fights over flag and song have raged for years, with dissenters saying that they represent past militarism and glorify the Emperor, who was accorded divinelike properties before World War II. These disputes gained fresh steam after the Education Ministry order, especially on Okinawa, the only part of Japan proper to endure actual combat during the war.

Mr. Nakasone, an uncommonly symbol-minded Prime Minister, has fanned the flames with his own assertive nationalism.

He insisted last August on making an official visit to a Shinto shrine closely associated for many Japanese with the old Emperor worship. China, a prime victim of Japanese aggression, protested so loudly that Mr. Nakasone felt he had to back down. Since August he has pointedly passed up several opportunities to revisit the shrine.

At home, too, the Prime Minister has heard protest. The Socialist Party, the leading opposition group, says it will boycott the ceremony Tuesday. So will the Communist Party, which wants the imperial system abolished.

The largest known group of left-wing extremists, the Chukakuha, has warned it will "blow up" both the Emperor's celebration and the gathering in Tokyo next weekend of leaders from major industrial countries. These threats have put the Japanese police on special alert.

What Hirohito himself thinks of all this can only be guessed. He is rarely seen, and even more infrequently heard.

Since the war, he has been reduced from heavenly sovereign to "symbol of the state and of the unity of the people" under the 1947 Constitution imposed by the United States Occupation.

He remains chief priest of the indigenous Shinto religion, and he gets to sign documents and legislation. He also receives regular Government briefings on international and domestic matters. But there is nothing to suggest he may act independently. His life and that of Empress Nagako are in the hands of the Government's cloistered Imperial Household Agency.

All opinion polls suggest that most Japanese — and an overwhelming majority of the postwar generation — like the Emperor just this way, wanting his role to be neither augmented nor reduced.

Of late, little new evidence has been added to old arguments over whether Hirohito was a powerless figure in whose name Japanese soldiers went off to kill, or a more sinister force who actually plotted expansionism.

The generally accepted version here is that he was a docile bystander, like almost all his predecessors. Only twice is he reported to have actively intervened — in 1936, to end a rebellion in the army, and in 1945 to accept Allied demands for Japan's unconditional surrender.

This view of history was reinforced this month when newspapers disclosed the contents of a letter dated Sept. 1, 1945, seven days after Japan's formal surrender. It was written by Hirohito to Crown Prince Akihito, then 11 years old.

"I should have told you more quickly that I had to make a decision at this time," the Emperor told his son.

"Allow me to say something about the reasons for the defeat," he wrote. "Our people believed in the imperial state too much, and despised Britain and the United States. Our military men placed too much significance on spirit, and were desirous to advance."

"I made efforts," he said, "to swallow tears and to protect the species of the Japanese nation."

The New York Times, April 28, 1986, p. 2. Permission pending.

100 mm
A5
1.0
1.1
1.25
1.4
1.6
1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0
4.5
1.0 mm
1.5 mm
2.0 mm
ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
1234567890

Global Times

LETTERS TO THE EDITOR

Dear Editor:

Concerning the role of our emperor, I think

MAJOR IDEAS:
- Education in Japan is characterized by a strong national commitment, a state-regulated curriculum and a system of rigid examinations.
- Japanese education establishes strong home-school ties and job skills-school ties to prepare children for productive work in society.

Japan's educational system has been credited with helping to build the nation's post war economic success. But recent assessments of the schools have pointed to the need for reform.

- Distribute Worksheet 2A, "Japan's Educational System: The Debate." Have one student read the arguments for Japan's educational system and another student the arguments against. After the class completes the exercise, have students explain their answers to the following questions:
  - What do these arguments suggest about Japan's system of education?
  - How do supporters of Japan's schools argue their position?
  - How do critics of the schools answer the supporters?
  - With which side of the debate do you most agree? Explain.
  - Should the United States try to copy Japan's educational system? Could Japan's system work in the United States? Explain.
- Distribute Worksheet 2B, "After School Activities." Have students follow the directions and check their individual answers. Volunteers can then tally the results and figure percentages. Comparisons can then be made with the actual survey.
- Have students prepare and conduct a debate on: "Which nation has the better educational system--Japan or the United States?" Students can use the information presented on the worksheet and additional information which they can be assigned to research.

Japan's Educational System: The Debate

FOR!

We Japanese have an educational system that is respected around the world. We boast a 99% literacy rate, one of the highest in the world, with all Japanese youths completing a rigorous compulsory education through grade 9 that provides them with basic skills that are considered well above American standards. Only 3% of Japanese high school students fail to graduate. By contrast, some 28% of American high school students drop out.

Students attend school 60 days longer in Japan than in the United States (240 days a year, compared with 180), attending classes on Saturday mornings as well as seven hours a day on weekdays. As a group, Japanese students spend considerably more out of class time studying, with 36 percent of Japanese high school seniors questioned in a recent survey saying they spent 10 hours or more per week on homework. That figure was more than six times the percentage of U.S. seniors who said they studied 10 or more hours per week.

The motivation, discipline and emotional support enabling our Japanese students to master this demanding school regimen grows out of our almost universal belief that education is very important. In Japan, families sacrifice not only to send their children to college, but often to send them to private supplementary schools called juku, where they are helped to prepare for rigid examinations as they move from grade to grade and apply to selective schools. For getting into college, especially the right college, is vital to a Japanese youth's future economic and social success.

Japanese parents devote much of their time and energy to seeing that teachers and schools meet the needs of their children--and that their children live up to expectations. We Japanese even have a word for the kind of special educational attention and support given children almost from birth by forward-looking Japanese mothers. It is kyoiku mama, meaning "education mama." Indeed, in Japan the community's perception of a woman's success as a mother depends in large part on how well her children do in school. And so Japanese mothers spend much time each day helping children with homework. There are even classes for mothers, called mamjuku, that prepare mothers in subjects their children are studying.

We Japanese are very proud of the fact that the Monbusho, the central Ministry of Education, mandates that schools provide the same rigorous training for every child, regardless of abilities or interests. Although some argue that this results in a conformity of education, it is conformity of a very high order. There are few weak students in Japan.

AGAINST!

The Japanese educational system must be reformed. Standardization has served Japan well in the 20th century, producing a uniformly well-educated work force. But our system is not suited to the challenges Japan will face in the 21st. To bring Japan through its next stage of economic growth, the schools will have to evolve in new, uncharted ways.

Japan has achieved its great success in the industrial sphere as the world's foremost refiner of concepts, a peerless manufacturer and marketer of other nation's basic discoveries. But to continue to prosper Japan must now become the producer of ideas--a world leader in innovation.

The main thrust of Japan's educational system has been to have students memorize information and facts. The development of the ability to think and judge on one's own and the development of creativity have been hampered. Today Japan needs schools that emphasize student individuality, that foster diversity and that provide for a more flexible curriculum than the one now enforced with steel-like firmness by the central Ministry of Education.

Furthermore, the tendency to place extraordinary emphasis on a person's school background needs to be suppressed. From an early age, Japanese children have it drummed into them that true learning counts far less than scoring well on entrance examinations for better universities. If they fail to get into those universities, they will have few employment prospects at prestigious companies and Government ministries.

Knowing the importance of the right diploma, youngsters work long and hard from an early age, attending after-school cram courses late into the night to prepare for make-or-break exams. Many of them snap. In the last few years school violence and juvenile delinquency have become problems.

EXERCISE

Complete the following chart.

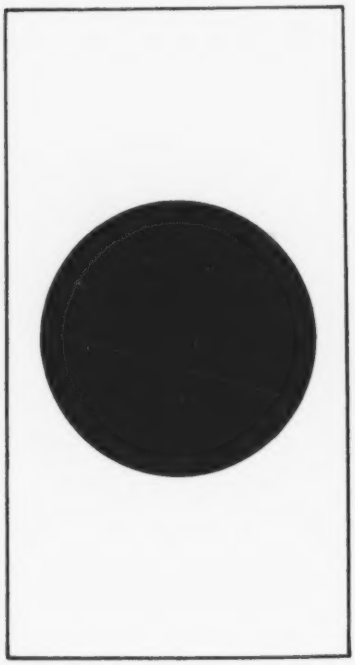
JAPANESE EDUCATION

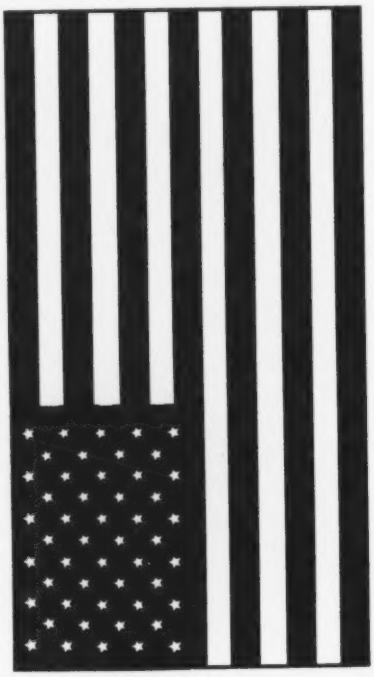
ARGUMENTS FOR	ARGUMENTS AGAINST
1.	1.
2.	2.
3.	3.
4.	4.

100

After School Activities

A survey of Japanese and American high school seniors revealed the following information about the out of school activities in which the students of both cultures engage. How would you and your classmates respond to the same questionnaire? Use the space provided to check (✓) your own answers.





Out of School Activities of Japan High School Seniors By Percentage of Total, 1980

	Total	Male	Female
Hours Per Week on Homework:			
Less than 5	35	37	33
5 to 10	29	24	35
More than 10	36	40	32
At Least Once or Twice a Week:			
Reading for pleasure	29	31	27
Going out on a date	9	9	8
Driving or going for a ride	14	17	9
Reading front page page of newspaper	62	65	67
Everyday activities:			
Visiting with friends at a gathering place	48	49	47
Talking with friends on a telephone	7	4	11
Thinking or day-dreaming alone	25	22	28
Talking with parents about experiences	40	46	33

Source: National Center for Education Statistics.

Out of School Activities of U.S. High School Seniors By Percentage of Total, 1980

	Total	Male	Female
Hours Per Week on Homework:			
Less than 5	76	80	71
5 to 10	18	15	21
More than 10	6	5	8
At Least Once or Twice a Week:			
Reading for pleasure	45	39	51
Going out on a date	57	56	57
Driving or going for a ride	60	65	56
Reading front page page of newspaper	69	72	65
Everyday activities:			
Visiting with friends at a gathering place	26	30	22
Talking with friends on a telephone	52	42	60
Thinking or day-dreaming alone	50	42	57
Talking with parents about experiences	22	15	28

Source: National Center for Education Statistics.

Our Class

Total	Male	Female

Charts adapted from "The Shape of Japanese Schooling: A Statistical Profile," in *Education Week*, March 6, 1985. Permission pending.

Theme III Contemporary Japan: Nation and Culture

STRATEGY 3

MAJOR IDEAS:
- In Japan the group provides both physical and psychological connections for people.
- Social and work relations in Japan are based on the ideal of harmony.

Group harmony is a key force in interpersonal relations among the Japanese. Skills in group living were developed by the Japanese during the feudal age, and an understanding of the "group" is vital to an understanding of Japan. The group provides security and comfort within the home, the school and the workplace. Group affiliation dictates behavior and in so doing reinforces the Japanese sense of identity. Decisions are reached by consensus so that group harmony is not threatened. Conversely, one does not embarrass the group because that could result in expulsion.

- Distribute Worksheet 3, "A Selfish Wrestler." Have students read the article, complete the exercise and explain their answers to the following questions:
  - What does this article suggest about Japan and the values of Japanese people?
  - Why did the Japanese Sumo Association expel the young wrestler? What was his "sin"?
  - What does the story of the wrestler tell us about the importance of group harmony to the Japanese?
  - How do you explain Futahaguro's statement that what he did was bad not only for him "...but for society as a whole"?
  - As a Japanese person, would you have supported Futahaguro's expulsion from the Sumo Association? Why or why not?
- Write the following famous Japanese proverb on the chalkboard:

  "The nail that sticks up gets pounded down."
- Have students explain how the proverb illustrates Japanese attitudes about the group and the individual.

The Selfish Wrestler

THE NEW YORK TIMES, SATURDAY, JANUARY 2, 1988

Tokyo Journal

Wrestler Fails to Keep Hold on an Honorable Past

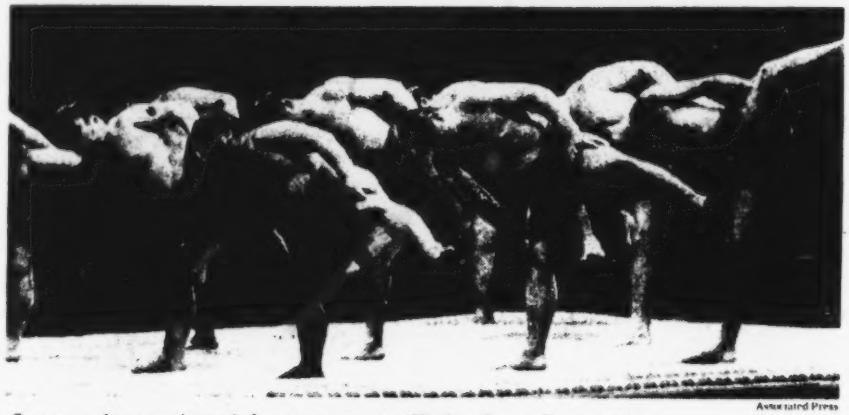
By CLYDE HABERMAN
Special to The New York Times

TOKYO, Jan. 1 — In the highly structured, rigidly disciplined, virtually feudal world of Japanese sumo wrestling, there had never been anything like it.

In response, the Japan Sumo Association, with about as much ceremony as it takes to hurl someone from the ring, cast out from its midst an excitable young man named Futahaguro, who had enjoyed the highest rank — yokozuna, or grand champion.

His tumble from grace spoke volumes about sumo and its hierarchical traditions. More significantly, it said a good deal about Japan itself and its values.

Futahaguro's sin was that he possessed a wicked temper, and displayed it in particularly nasty style last Sunday by kicking the 88 year-old head of his supporters' group and then shoving and injuring his master's wife.



Associated Press

Sumo wrestlers warming up before a tournament at Madison Square Garden in 1985.

A Breach of Decorum

It was, sumo elders agreed, an unspeakable breach of decorum, and so they accepted his forced resignation Thursday, the first time such a disgrace had befallen any of the 62 wrestlers who have held the rank of yokozuna over the last 300 years.

Even Futahaguro, a much-troubled man of 24 years, agreed that he had gone too far.

"The fact that I undermined the title of yokozuna was bad not only for me but for society as a whole," he said at a news conference.

The Japanese have constructed a society where displays of temper are considered as unseemly as stepping on a tatami straw mat with one's shoes on. It simply isn't done. And if it is done, the offender had better expect to lose considerable face, whether or not he is right on the substance of the matter.

For him to compound the sin by attacking his elders is anathema.

"I have never heard of such an incident before," said Tatsunami, master of the sumo "stable" that includes Futahaguro. He is also the man whose wife had been pushed. "He lifted his hand to his master. Even I have things that I cannot forgive."

On Every Front Page

The enormity of this event for Japanese was reflected in the news coverage. The story was on the front page of every major national newspaper. It led evening news broadcasts. One sports newspaper devoted three full pages to the episode.

A big reason for the attention was the obvious fact that Futahaguro, whose real name is Koji Kitao, held the loftiest rank in a sport that has a rich history deeply rooted in the national religion of Shinto.

To outsiders, sumo may appear to be nothing more than a contest between two outsized men with low centers of gravity, trying to shove each other out of a circular ring in matches that routinely last only a few seconds. But to millions of Japanese, it is a reflection of their national traditions and myths, a vestige of a more honorable past when samurai held sway and everyone knew his place.

There was simply no room in that world for a young man like this yokozuna, who belligerently proclaimed his differences with his stable master. Judging from man-on-the-street comments carried in newspapers and on television, many Japanese seemed to view Futahaguro as the embodiment of a modern generation that has become, in their eyes, too prosperous, too independent, too selfish.

Too Much Pressure

His story, though, can also be regarded as the bitter tale of a young man who had too much pressure forced upon him.

Many sumo experts believe he never should have been promoted to the top rung in the first place, for he had never won a tournament. In fact, he is the first yokozuna ever to have retired without a single tournament victory under his thick brocaded belt.

But he was promoted nonetheless in August 1986 — a young giant, standing 6 feet, 6 inches tall and weighing 345 pounds — because the Sumo Association felt that more yokozuna were needed to maintain fan interest.

Futahaguro, who until then had fought under the name of Kitao, seemed to fill the bill. But he never really got going.

Despite a stellar runner-up performance in the 15-day November tournament, one of six held each year, he seemed to be in over his head. Partly because of his perceived shortcomings, the association promoted two other wrestlers to yokozuna in recent months.

Agence France-Presse

Futahaguro at a news conference Thursday in Tokyo

Junior Wrestlers Complained

His troubles revealed themselves in October, when he roughed up some of the seven junior wrestlers who, in accordance with tradition, serve as his personal attendants. One of them reportedly suffered ear damage from a Futahaguro blow. Six of the seven walked out on him, saying he was too cruel, and three later quit the sport entirely.

This incident was allowed to pass. But the fight last Sunday was considered unforgivable.

As he quarreled with Tatsunami, the stable master, the young wrestler grew progressively angrier. In the process, he kicked Keizo Bando, elderly chairman of the Futahaguro Supporters' Association, who was on hand. Then, he swung out at Tatsunami's wife, Chieko, as she approached him from behind, knocking her into a sliding door and injuring her left hand.

Shouting an epithet, he stomped out and said he would not return.

Outburst Sealed His Fate

Although he reportedly apologized by phone to the stable master, his outburst had irrevocably sealed his fate and the Sumo Association accepted his written resignation, formally tendered by Tatsunami.

He still disagreed with his master. Futahaguro told reporters: "I thought I wouldn't be able to follow him any longer in pursuing my sumo career," he said.

But Tatsunami felt that more was at stake. The stable master said, "Even though he may have the highest rank, total selfishness is not allowed. Sumo people must live together in a group."

To many Japanese, the same could be said for the entire nation, and any discussions of group harmony can have broad consequences. Futahaguro was not the only one to pay for the misadventure.

The directors of the Sumo Association reprimanded the stable master for having been negligent in supervising his young wrestler. And for good measure, they cut their own salaries by 30 percent for three months, to show that they, too, have responsibility.

From *The New York Times*, January 2, 1988, p. 4. Permission pending.

EXERCISE

For each pair of statements below, identify which is the cause, and which the effect of that cause.

_____ A high ranking Sumo wrestler lost his temper and attacked his elders.

_____ The Japan Sumo Association forced the belligerent wrestler to resign.

****

_____ Every major Japanese newspaper published the wrestler's resignation on its front page.

_____ The wrestler held the highest rank in Sumo, a sport that has a rich history deeply rooted in Shinto.

****

_____ Sumo people must live together in a group, and in Japan, group harmony is an important cultural value.

_____ Not only the wrestler suffered the consequences of his breach of decorum, but also his master and the directors of the Sumo Association.

MAJOR IDEAS: . Japanese women, traditionally relegated to an inferior position in the home, are seeking a new role in Japanese society.

Traditionally, Japanese women have, like other Asian women, found their world confined to home and children. Although "liberation" came earlier to Japan than to other Asian nations (we now have evidence that women were demanding rights in Japan in early Meiji times), Japanese women did not receive constitutional guarantees until the MacArthur constitution after World War II. But in many ways Japan has remained a traditional country. Until recently, women followed the patterns of their mothers and grandmothers, accepting arranged marriages and moving into their husband's family home. Even today, the omiai, a practice where families arrange a meeting between a young man and a young woman, is followed to please the parents, although there is no force to marry an unloved or unwanted partner.

Today, Japanese women are asking for better jobs, higher education, equal pay for equal jobs and a greater degree of freedom. Some critics say they continue to be "half a step behind." Others say Japanese women are fulfilled by their roles as wives and mothers. But Japanese women, like women in many cultures, are experiencing profound changes in their lives.

. Distribute Worksheet 4A, "The Traditional Role of Japanese Women." Have students read and explain their answers to the following questions:

- What does this selection suggest about the traditional position of women in Japan?
- How have women been traditionally regarded in Japan?
- When Fumi Suzuki was born, why was her mother disappointed?
- What does the existence of "seven or eight brothels" in a small village tell us about the position of women in early 20th century Japan?
- As a women in early 20th century Japan, what do you think your life would have been like? Explain.

. Distribute Worksheet 4B, "Changing Roles of Japanese Women." Have students read, complete the exercise answers: 1(c), 2(b), 3(a), 4(b), 5(c) and explain their answers to the following questions:

- How has the role of Japanese women been changing in the post World War II era?
- Would the events described by Fumi Suzuki be likely to occur in post War Japan? Explain.
- Why are more Japanese married women today filing for divorce?
- How do the salaries of Japanese working women compare with those of Japanese men?
- How can the salary differences be explained?
- What specific evidence can you find in the article that Japanese women are making progress in their quest for equality?
- How do you think the position of Japanese women in their society compares with the position of American women in our own society?

The Traditional Role of Japanese Women

Mrs. Fumi Suzuki might have written the following account in her diary.

My mother once told me that I only just avoided being killed the day I was born. "Thinning out" babies was pretty common in the old days. It was thought bad luck to have twins, for example, so you got rid of one before your neighbors found out. Deformed babies were also bumped off. And if you wanted a boy but the newborn was a girl, you'd make it "a day visitor," as they used to say.

In my case, I wasn't deformed, I was downright ugly. My parents and grandparents were very shocked apparently. "We'll never be able to find her a husband--not with those looks," they said. My mother told me that when she first saw my face, she thought, "What a waste of time, giving birth to a thing like that."

"I mean, you're still ugly now," she went on, "but when you were born you had thick arms and legs, an enormous head, and a short, stubby neck. If you'd been a boy, you'd have made a fine worker. But when I saw you were a girl, I was terribly disappointed. Anyway, we decided we'd better ask the midwife to get rid of you."

There were two midwives in our village: one was married to an old shoemaker, the other to a retired pawnbroker. Our village was quite small but, being on the main highway, it had a number of shops, including a pawnbroker's and seven or eight brothels. Neither of the midwives had any qualifications, of course.

Killing off a newborn baby was a simple enough business. You just moistened a piece of paper with spittle and put it over the baby's nose and mouth; in no time at all it would stop breathing. In my case, the midwife wrapped me tightly in rags as well. Everyone felt relieved to have got the problem out of the way, and went and sat around the fire chatting over a cup of green tea. Mother was asleep on her mattress. She told me that she woke after a while, and saw the bundle of rags moving. She could hear the baby crying. It really gave her a start, she said.

Everyone gathered around to look, and, when they unwound the rags, they saw that the baby was still alive. It began bawling its head off. "What the hell do we do now?" they all thought; they eventually decided that the kid must have been fated to survive and that to try and kill it again would bring bad luck on the house. So they let me live.

Adapted from Mrs. Fumi Suzuki, "Smothered at Birth," in *Japan Update*, Summer 1987, pp. 203-5. Permission pending.

The Changing Role of Japanese Women

Global Times

JAPANESE WOMEN COME
"A LONG WAY"

THE AGE OF WOMEN

Recently a cosmetic company stopped sponsoring an afternoon soap opera because of a sharp decline in the number of women at home during daytime. Nowadays Japanese housewives are going out to practice aerobics or jazz dance or to work part-time. Rejecting the Japanese _____ 1. _____ that the husband works outside the home and the wife stays at home. Furthermore there has been a starting increase in the number of woman executives and writers. And last year the first woman was chosen to head a ____ 2. ____ party.

Job Market Expanding for Women

According to the Statistics Bureau of the Management and Coordination Agency, 15,480,000 women (59% of whom are married) aged 15 or older are employed, accounting for 35.9% of the work force. The number of working women is growing yearly, mainly because more housewives are taking jobs. During the previous 10 years, 2.9 million more housewives began to work. Now the majority of housewives have jobs, and the percentage of such housewives is still increasing.

A variety of ____ 3. ____ are now open to women. According to a study on working women published by the Ministry of Labor in 1986, during the previous 10 years the numbers of woman sports instructors, system engineers, and computer operators have doubled, reflecting the health boom and the trend toward an information-oriented society. The study also observes a continuing increase in the number of women choosing careers that require a license and technical skills, for example, pharmacy and social work.

The remarkable appearance of career women in Japan has resulted in some strange phenomena. In the Japan of two decades ago stomach-ulcer was an occupational disease of male executives. Recently, however, the number of women--especially career women--suffering from that disease has been on the upswing--which indicates that women are under stress. Also, reflecting their growing financial ____ 4. ____ more women are filing for divorce.

In Japan, with the exception of some career women, women are paid much less than men. Compare the recent average salaries of men and women in Japan and in selected other countries. If the average male salary is indexed at 100, Australian women have a salary index of 91.9; French women of 88.5; West German, British, and American women of about 70; Japanese women of 51.8. Behind the big pay differential in Japan is the deeply rooted belief in the allocation of duties between the sexes; man works outside the home, woman performs domestic chores and takes care of the children. In actuality, many women do quit their jobs after several years because of marriage or childbirth. So it is understandable that companies for the sake of their long-term interests, entrust highly paid key positions to men.

Influenced by the worldwide movement to abolish ____5.____ against women, the Japanese parliament enacted last year a law requiring equal opportunity for men and women in employment, job assignment, promotion, etc. Since the enactment of the law, some women have voluntarily requested transfer to sections newly opened to them, and have endeavored to work on a par with their male colleagues.

Adapted from an article in *Nissan Parts Partner*, No. 53, 1987, as reprinted in *Japan Update*, (Japan Information Center, Consulate General of Japan in New York), Summer 1987. Permission pending.

EXERCISE

Use the above article to practice the cloze technique which is used in the Degrees of Reading Power test. Follow these steps:

- Notice that some words have been taken out of the passage and replaced by spaces. You will have to think of a word (options are given below) that would fit in each space and make sense.
- Read only the first and last sentences of the article carefully (these sentences are always left intact in any cloze format.) What do you think the article is about?
- Now read the entire passage through. Do not choose any words yet.
- Now look again at the entire passage. Notice the options (multiple choice) that are given below to help you choose the missing words.
- Fill in the words that are missing.
- In the space provided, write down the clue words that you found in the passage to predict and confirm your choices.
- Finally, reread the entire passage to yourself. Does it make sense now?

1. a) law — PREDICTING CLUE: _____
   b) theory
   c) tradition — CONFIRMING CLUE: _____
   d) regulation

2. a) birthday — PREDICTING CLUE: _____
   b) political
   c) hunting — CONFIRMING CLUE: _____
   d) theater

3. a) careers — PREDICTING CLUE: _____
   b) sports
   c) shops — CONFIRMING CLUE: _____
   d) clubs

4. a) dependence — PREDICTING CLUE: _____
   b) independence
   c) interests — CONFIRMING CLUE: _____
   d) loses

5. a) assaults — PREDICTING CLUE: _____
   b) attacks
   c) discrimination — CONFIRMING CLUE: _____
   d) statements

STRATEGY 5

MAJOR IDEAS: . While Japan has modernized and even partly Westernized, traditional arts, crafts, and to a lesser degree, music and theater play a role in the lives of the Japanese people.

Japanese traditional arts and crafts are recognized and respected world wide. The art of flower arranging (ikebana), the serenity of a tea ceremony, beautiful calligraphy and hand crafted swords are all part of the mystique of traditional Japan. Even today as the Japanese debate the issues of Westernization and modernization, they have not relinquished their artistic traditions.

. Distribute Worksheet 5, "Some Traditional Japanese Arts."

. Divide the class into small groups and assign to each one of the examples of a traditional Japanese art. Have each group follow the directions for its form of artistic expression on the worksheet.

. Have each group report, as instructed on the worksheet, to the entire class.

. Finally, have students explain their answers to the following questions:

- What role do traditional arts play in the lives of Japanese people today?

- How do traditional arts reflect Japanese values and beliefs?

- Why do you suppose the Japanese people continue to celebrate their traditions?

- How important is it for people to preserve their traditions? Explain.

Some Japanese Traditions

#1: UKIYO-E (Wood Block Prints)

TO THE STUDENT: In eighteenth century Tokugawa Japan, a popular art form was the printing of illustrations on paper from carved blocks of wood. These prints, which showed scenes of daily life, landscapes, and the theater, are still popular today.

Among the most famous of the artists were Utamaro, Hokusai and Hiroshige. Interested in showing life as a series of fleeting moments, these artists were expressing the Buddhist notion that the pleasures of this life are only temporary and soon come to an end. And so the artists called their prints ukiyo-e, which means "pictures of the floating world."

- Examine the prints below. If possible, with your teacher's help, prepare transparencies of the prints and use an overhead projector to show them to your classmates. Be prepared to lead a discussion around the following question:

  - What do their wood block prints tell us about the values of the Japanese people?

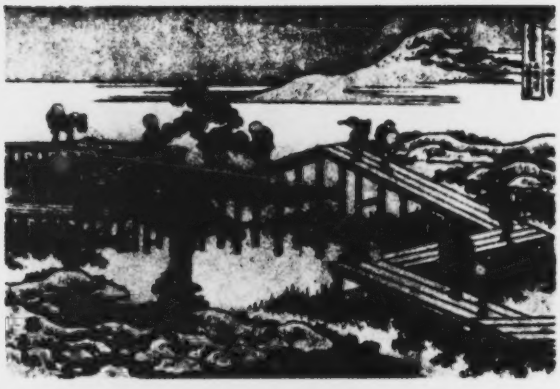
Looking for Insects at Night
by Suzuki Harunobu, woodblock print

A Young Woman in a Summer Shower
by Suzuki Harunobu, woodblock print

Pictures from The Clarence Buckingham Collection, The Art Institute of Chicago. Permission pending.

The Waterfall of Ono on the Kisokaidō
by Katsushika Hokusai, woodblock print

Iris Flowers at Horikiri
by Ichiryūsai Hiroshige, woodblock print



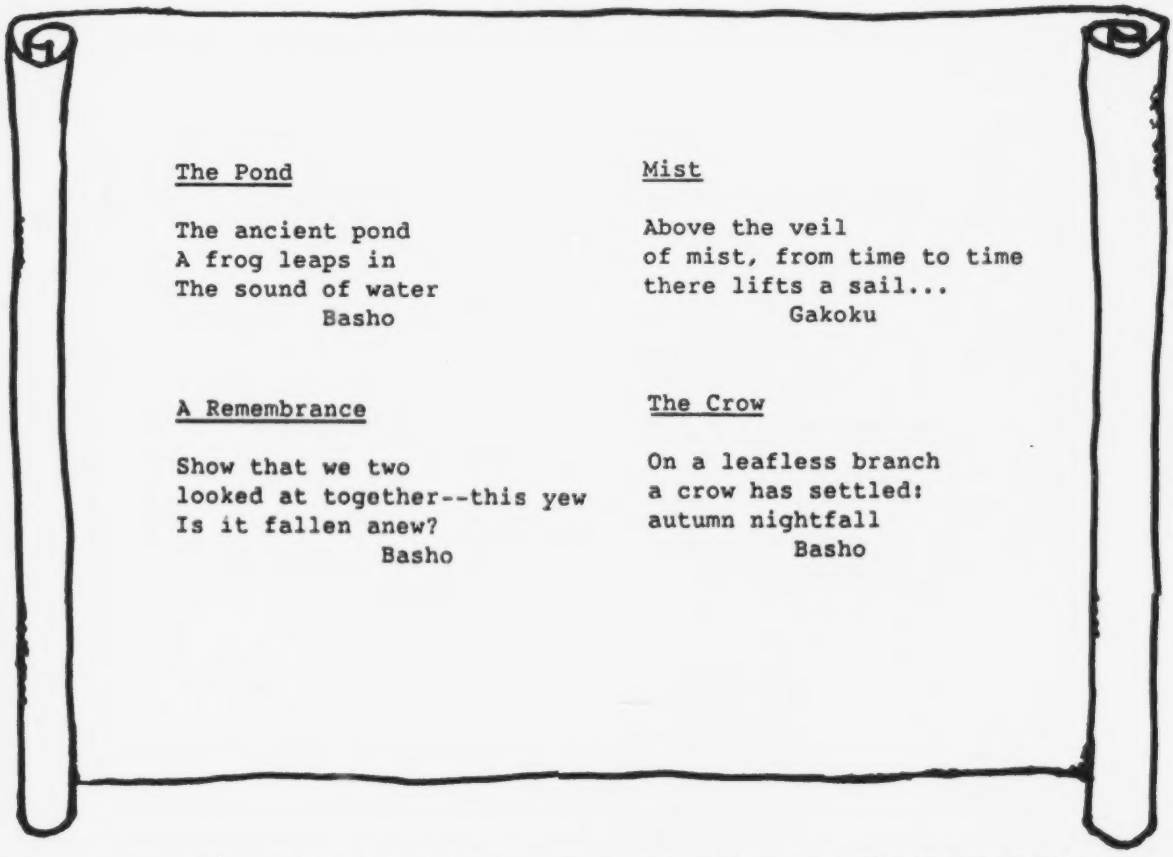
The Eight Section Bridge in Mikawa Province in Olden Days by Katsushika Hokusai, woodblock print

Pictures from The Clarence Buckingham Collection, The Art Institute of Chicago. Permission pending.

#2: HAIKU POETRY

TO THE STUDENT: Japan's greatest poet, Matsuo Basho (1644-1694), was a samurai who gave up his privileges to live as a commoner, teaching poetry to people from all classes. He was the master of haiku, a brief poem of 17 syllables in three lines of 5, 7 and 5 syllables. A good haiku sets a mood, then flashes a sudden understanding of life, suggesting that any sudden awareness might lead to satori, the Zen Buddhist state of greater understanding.

. Examine the examples of Japanese haiku below. Be prepared to explain the haiku poetry form to your classmates and help them to try to write their own haiku.



The Pond

The ancient pond
A frog leaps in
The sound of water
Basho

Mist

Above the veil
of mist, from time to time
there lifts a sail...
Gakoku

A Remembrance

Show that we two
looked at together--this yew
Is it fallen anew?
Basho

The Crow

On a leafless branch
a crow has settled:
autumn nightfall
Basho

Erwin Rosenfeld and Harriet Geller, *Global Studies I* (Hauppauge, NY: Barron's Educational Series, Inc., 1987), p. 499. Permission pending.

#3: The Japanese Tea Ceremony

TO THE STUDENT: Read below the explanation of the Tea Ceremony which was brought to Japan from China in the seventh century by Zen Buddhists. Examine the pictures.

Prepare to show your classmates the meaning of Tea to the Japanese by drawing on transparencies a picture or a series of pictures that illustrate the "principles of the discipline of Tea."

Today many people in the West are interested in the Japanese Way of Tea, a tradition that we Japanese continue to practice today. I will briefly explain the meaning that the Tea ceremony holds for us.

The underlying philosophy of Tea evolved from Zen Buddhism. Zen is the Japanese counterpart of the Chinese word chan, which is a translation of the Sanskrit word dbyana, meaning the meditation that leads to deep spiritual insight. There is a saying that "To study the Way of Tea is to study Zen." This emphasizes that potentially it is a rigorous spiritual discipline, a way of training body and mind in awareness. Sen Rikyu summarized the principles of the discipline of Tea into four concepts: wa, kei, sei, and jaku.

Wa, harmony. This is a feeling of oneness with nature and people. At a tea gathering, there should be harmony between host and guest, guest and guest, mood and season, the food served and the utensils used. Sensitivity to the changing rhythms of the seasons, and harmony with these changes pervades Tea. A host chooses utensils, flowers, and scroll to match the season, and depending on the time of year, uses either a portable brazier or a sunken hearth. The unpredictable nature of weather is an integral part of a tea gathering and it not to be shut out, ignored, or considered inconvenient. This harmony with nature quietly leads one to an understanding of the evanescence of all things and the unchanging in the changing.

Kei, respect. Respect, naturally resulting from a feeling of gratitude, is extended not only to people but also to the utensils used, and to our daily lifestyle. The etiquette observed in the tearoom helps one to learn to apply the principle of kei. To the uninitiated what may appear at first as an excessively strict and formal etiquette is in actuality a means of teaching kei. The hospitality of the host, the concern of the guests for each other and the host, and the careful handling of the utensils exemplify this respect.

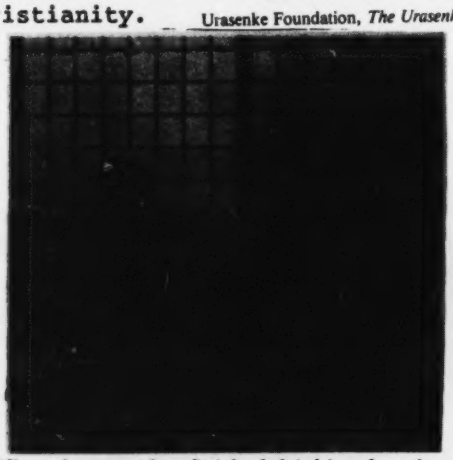
Photo from Sen'o Tanaka, *The Tea Ceremony* (Tokyo: Kodansha International, Ltd., 1982), p. 125. Photo credit: Takeshi Nishikawa. Permission pending.

Sei, purity. Cleanliness and orderliness, in both the physical and spiritual sense, are a very important part of the study of Tea, just as in Zen training. Rikyu must have learned the importance of simple cleaning in his study of Zen. In Zen, even the most mundane acts--washing dishes or cleaning floors--are the seeds of enlightenment. In the words of a man of eighth-century China, "How wondrous this, how mysterious! I carry fuel, I draw water." When the host cleans his utensils he is simultaneously purifying his heart and mind through his total concentration on his task. The guests, before entering the tea hut, pass along a garden path and rinse their hands and wash out their mouths at a low stone water-basin, thereby symbolically purifying themselves of the "dust" of the everyday world outside the tearoom. Sei also implies simplification, the elimination of all unnecessary elements. The appearance of the garden path and tea hut are examples of this kind of simplicity. The path is only to lead the guest to the tea hut and is without expansive views or artful details. After a tea gathering, the host sits in solitude in the tea hut to reflect for a moment. He then cleans the hut and stores the utensils away. The room is again bare. If a room--like our lives--is cluttered, it is difficult to keep clean and ordered.

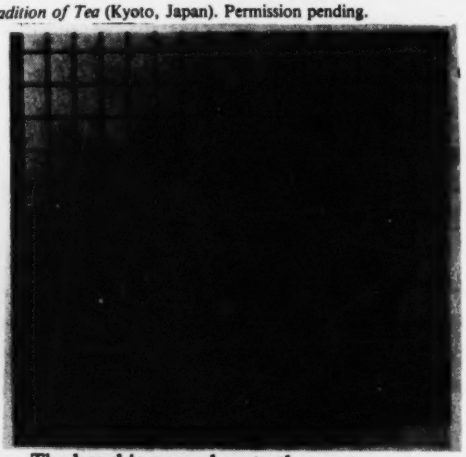
Jaku, tranquility. Through the constant practice of wa, kei and sei one is prepared to approach the utter stillness and silence of jaku. But this jaku is not the familiar psychological state of tranquility but a spiritual state that transcends one's mind and body even as it emanates from it. It is the dynamic force of one's innermost being that infuses the practice of Tea. Without it a tea gathering loses all significance.

The philosophy of tea has also been influenced by Shintoism. Acute sensitivity to nature is a striking characteristic of Japanese culture and far predates the introduction of Buddhism and Chinese influence. To the Shinto believer, nature is considered sacred and endowed with spirit. The emphasis on purity and cleanliness also probably derives from a Shinto belief that true and natural beauty is not revealed if covered with impurity. The practice of cleansing hands and mouth at the stone water-basin before entering the tea hut is rooted in Shinto; when entering a Shinto shrine, one performs a similar act. We can find parallels in Christianity.

Urasenke Foundation, *The Urasenke Tradition of Tea* (Kyoto, Japan). Permission pending.



When the guest has finished drinking, he wipes clean the area which his mouth has touched.



The bowl is passed on to the next guest according to proper etiquette.

Photos from Sen'o Tanaka, *The Tea Ceremony* (Tokyo: Kodansha International, Ltd., 1982), p. 135. Photo credit: Takeshi Nishikawa. Permission pending.

#4: KABUKI THEATER

TO THE STUDENT: Kabuki theater has been popular in Japan for centuries. Taking its themes from Japanese history or domestic events like romances and family quarrels, kabuki originated in the 1500s to entertain the common people.

Today all roles in kabuki theater are played by men who wear heavy, elaborate costumes and mask their faces with very thick makeup. Feelings like joy, anger and sorrow are portrayed in exaggerated form.

Below is a Kabuki Theater playbill. Read it carefully. Prepare to "perform" the story for your classmates, using as the real Kabuki actors do a "minimum of dialogue." Then prepare to lead the class in a discussion of the following question:

- What does this Kabuki drama tell us about the values of the Japanese people?

Kabuki

Kasane

Cast:	
Kasane	**Tamasaburo**
Yoemon	**Takao**
Bailiffs	**Matsutaro and Matsunosuke**
Text:	**Tsuruya Namboku IV**
Music:	**Kiyomoto ensemble, led by Kiyomoto Shizutayu**
Choreography:	**Fujima Kanjuro**

From *The Grand Kabuki.* Souvenir program for the 1985 United States tour of the Grand Kabuki. Picture credit: Shochiku Company, Ltd. Permission pending.

Kasane

色彩間苅豆

Background:
The tragic story of Kasane and her lover Yoemon has inspired many different dramatic versions both in Kabuki and in Bunraku puppet theaters. The present version, the most popular of them all, was written by Tsuruya Namboku IV and first produced at the Morita Theater in Edo in 1823. The full name of the play is *Iro Moyo Chotto Karimame*, but it is much better known by the name of its heroine. Namboku's play was neglected after the middle of the nineteenth century, although the Kiyomoto musical accompaniment survived as an independent concert number. In 1920, the text and choreography were reconstructed by the actors Baiko VI and Kikugoro VI, and *Kasane* was restored to its earlier popularity. In recent years, Tamasaburo and Takao have appeared a number of times in *Kasane*, which—like *Sukeroku* and *Sakura-hime Azuma Bunsho*—has become one of the mainstays of their extraordinary popularity in Japan.

Like many of Namboku's plays, *Kasane* combines ravishing beauty with a savage grotesquery that highlights the hysteria underlying excessive passion. The contrast between the lyrical elegance of the play's beginning and the ferocity of its conclusion makes extraordinary demands upon its two actors. Within a single scene, and in full sight of the audience, the heroine is transformed from the epitome of gentle innocence to demonic obsession, while the hero moves from dashing romance to murderous insanity. With a minimum of dialogue, their story is told principally through dance, in a Kabuki pas-de-deux that is as brilliant as it is harrowing.

From *The Grand Kabuki*. Souvenir program for the 1985 United States tour of the Grand Kabuki. Picture credit: Shochiku Company, Ltd. Permission pending.

Synopsis:
The handsome samurai Yoemon, who has been having an illicit love affair with the beautiful court lady Kasane, is in flight through a dark rainy night. He has lost a valuable heirloom belonging to his lord and is being pursued by the police. Kasane meets him on the bank of the Kine River and, confessing that she is pregnant with his child, begs him to take her with him. She fears that he is contemplating suicide and offers to die with him.

Agreeing to die together, they recall their love in dance. Suddenly, a skull floats down the river and lodges at the base of the bridge where the two lovers are standing. Seeing it, Kasane cringes in terror at this evil omen. Yoemon pulls the skull from the river and finds that it has a scythe piercing it. Reading the name on the wooden grave-marker on which the skull was floating, he realizes that the skull belongs to a man named Suke whom he had killed years before, after a romantic liaison with Suke's wife. A mysterious sense of foreboding comes over Yoemon, although neither he nor Kasane is aware of the tangled web of relationships that binds them: Kasane is the daughter of the murdered Suke and Yoemon's former mistress.

When Yoemon angrily shatters the wooden grave-marker, Kasane emits a cry of pain. Yoemon pulls the scythe from the skull and Kasane again shrieks from a piercing pain. The vengeful spirit of the murdered man has entered her, and suddenly her face becomes horribly disfigured, as his must have been when Yoemon struck him with the scythe.

At this moment, two bailiffs who have been chasing Yoemon appear and engage him in a fight in the dark. In a *dammari* pantomime (a Kabuki convention whereby the characters onstage are concealed from each other by the dark, although they are clearly visible to the audience), Yoemon fights off his assailants; one of them drops a document as he flees. It is an arrest warrant

listing Yoemon's crimes. Reading it by the moonlight, he discovers that he is now also being sought for Suke's murder years ago.

Kasane, still unaware of her disfigurement, approaches Yoemon. She has developed a grotesque limp as well, and Yoemon—finally realizing that she is Suke's daughter—regards her in terror. Kasane clings piteously to him, only heightening Yoemon's terror. The more he tries to cast her off, the more tenaciously she clings to him. Finally, he attacks her with the scythe, disfiguring her further.

Kasane, now fully possessed by the vengeful spirit of her father, becomes entirely unlike her former self. To evade her ferocious approach, Yoemon forces her to look at herself in a mirror, confessing that it is he who killed her father. He now believes that his own crimes and Kasane's unwitting liaison with her father's murderer have brought this terrifying curse upon them both.

Continuing to pursue him with a demonic obsession, Kasane falls only when Yoemon attacks her savagely with the scythe. Yoemon rushes away, but bound to Kasane by the strength of her passion and by his own demented guilt, he is unable to flee.

Peter Grilli

Theme IV
Economic Development of Japan

RATIONALE

Not only did Japan recover economically after World War II, but the nation's economic growth rate, particularly during the 1950s and 1960s, was astounding in comparison to other nations. Turning to advanced technology to improve its economic position in the world market, Japan's rapid industrialization after the war constituted no less than an "economic miracle." The nation's tremendous growth proved that it is unnecessary to have a large resource base for economic development. Different combinations of other factors can take the place of some resource deficiencies. Some factors that are today recognized as having contributed to Japan's economic success are the art of Japanese management, the unique Japanese work ethic, and labor-management relationships. In recent years, however, workers' attitudes seem to be changing, causing some Japanese to worry about the future.

Economic success notwithstanding, Japan continues to face the problem of scarcity of raw materials and oil. To maintain a healthy economy Japan depends on world trading conditions. Japan needs to maintain and expand its exports in order to pay for the raw materials, specifically oil, that it must import. Any attempts to resolve the trade imbalances that have developed between the United States and Japan must take these Japanese economic needs into account.

PERFORMANCE OBJECTIVES: Students will be able to:

- Formulate hypotheses to explain Japan's tremendous post war economic growth.
- Draw conclusions about the importance of the "group" and "group harmony" in the Japanese work place.
- Compare and contrast the Japanese just-in-time management system with the traditional American method of automobile production.
- Make inferences about the relationship between the art of Japanese management and Japan's economic growth.
- Explain the impact of economic expansion on the Japanese work ethic.
- Interpret graphs showing the major components of Japanese trade.
- Recognize Japan's energy dependency.
- Describe the trade imbalance that has developed between the United States and Japan.
- Make inferences about the impact of the Japan/U.S. trade imbalance on U.S. industries and jobs.
- Compare and contrast the Japanese and American arguments concerning the trade imbalance.
- Evaluate prospects for resolving the U.S./Japan trade imbalance.

STRATEGY 1

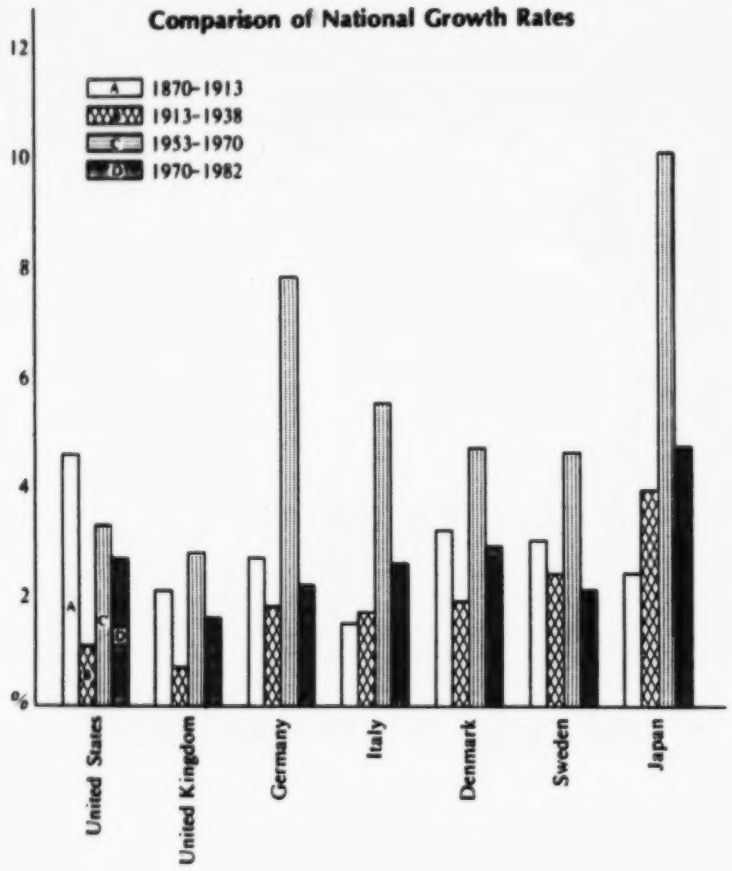
MAJOR IDEAS:
- Some factors of the physical ENVIRONMENT aided Japan's recovery, but TECHNOLOGY was needed to overcome problems posed by the physical environment, particularly a lack of natural resources.
- Increasingly, Japan has turned to advanced TECHNOLOGY to improve its economic position in the world market.

Japan became the "economic miracle" of the post World War II period. Any assessment of Japan's economic development during the 1950s and the 1960s shows an outstanding rate of increase year after year. Many factors contributed to this economic recovery, among these were the desperate need to rebuild after the war, the impact of the Korean War, United States aid and purchases, the involvement of Japan's government, the Japanese work ethic and management policies.

- Distribute Worksheet 1, "Japan's Economic Miracle." Have students examine the graph and complete the exercise. Review their responses and then have students explain their answers to the following questions:
  - What does this graph show about Japan's economic growth as compared with that of other nations?
  - How did Japan's economic growth after World War II compare with that of Germany? with the United States?
  - World War II ended in 1945 with most of Japan's industries destroyed and the country occupied by the United States. Do you think there could be a relationship between these facts and Japan's tremendous post war economic development? Explain.
- Have students, in small groups, brainstorm possible reasons for Japan's phenomenal post war economic growth.
- Have a member of each group write on the chalkboard its hypotheses to explain Japan's phenomenal post war economic growth.
- Have the class examine each hypothesis, eliminate any that are unreasonable, combine others.
- Tell students that in up-coming lessons they will be able to test their hypotheses by examining some of the actual reasons for Japan's economic success.

Japan's Economic Miracle

Examine the graph below which shows the economic growth rates of various nations, including Japan, from 1870 through 1982. Answer the questions below.



Sources: U.S.Department of Commerce, "Historical Statistics of the United States"; B.R.Mitchell, "European Historical Statistics 1750~1970", (McMillan, 1975); Ohkawa and others, "Patterns of Japanese Economic Development" (Yale University Press 1979); and United Nations Statistical Yearbook.

Graph from Takafusa Nakamura, *Economic Development of Modern Japan* (Tokyo: International Society for Educational Information, 1985), p. 7. Permission pending.

. What is the title of the graph? _____

. For which period of time does the symbol ▒▒▒▒ stand?

. How much economic growth did the United States experience from 1970 to 1982? _____

. What was Germany's rate of economic growth from 1953 through 1970? _____

. During the period from 1953 through 1970, how much greater was Japan's economic growth than that of the United States? _____

MAJOR IDEAS: . It is not necessary to have a large resource base for economic development. Different combinations of other factors can take the place of some resource deficiencies.

The Japanese cultural emphasis on the group and harmony in the workplace created labor-management relationships that contributed strongly to Japan's economic miracle. The "company" became another group, an affiliation which frequently lasted for a worker's lifetime.

. Distribute Worksheet 2, "The Office Group." Have students read, complete the exercise, and explain their answers to the following questions:

- What does this account tell us about the Japanese office?
- What is the relationship between Japanese employers and employees?
- Why does the workday always begin with a morning meeting? Why are employees required to recite company "principles," sing the company song and exercise together?
- Why do you suppose after hours meetings and office parties are periodically held? How do these parties help to build team or group spirit?
- Why do you suppose so much emphasis is placed on the "group" in the Japanese workplace? Explain.
- As a staff member of this Japanese bank, how would you feel about your job? How motivated would you be to work hard to achieve the company's goals? Explain.
- How important do you think this emphasis on the work group has been to Japan's economic success? Explain.

. Have students ask an adult relative or friend how the workday and work relationships in his/her office compares with the workday and work relationships in this Japanese bank. Have students report the answers either orally or in writing.

The Office Group

The following is a description of a workday at an average Japanese bank branch. It is based on notes made during a particular day of observation in an office of twenty people. The last part of the account--a description of a meeting and an office party--does not occur every day.

****

8:30 -- All members of the staff report to work. They set up for day's business: open safes, check cash boxes, arrange desks. The women finish their preparations early in order to serve cups of tea to the others.

8:15 -- Morning meeting is called to order. Chief bows to the others and says, "Good morning." Workers bow and, in unison, return his greeting. Still standing, they recite together the bank's principles: "We, constantly abiding by the ideas of cooperative banking, will, together with the general populace, advance in our mission to serve as instruments of small and medium business enterprises," and so on. The entire group sings the bank song. Chief announces a party after work to kick off new drive for deposits. All staff members stand once more and go through morning exercise routine.

9:00 -- Customers enter bank. Tellers greet customers as they enter with a "good morning" or "good afternoon." As customers leave, tellers bow and say "thank you."

9:30 -- Bank salesmen, who have undergone a special course in sales techniques, circulate through the neighborhood seeking new deposits.

10:30 -- Women employees, when they have time, pass out cups of tea to other employees.

12:00 p.m. -- Two workers at a time go upstairs to the meeting room to eat lunch which is usually delivered from a nearby restaurant.

3:00 p.m. -- Bank doors are shut to customers. Employees continue working: doing hundreds of calculations, checking, recording.

5:00 p.m. -- Everyone stands for afternoon exercises. Work continues.

6:15 p.m. -- Work stops. Safe is locked, desks cleaned. All go upstairs to the conference room for a meeting.

6:30 p.m. -- Chief starts meeting. All stand to recite the principles and the "President's Teachings." The chief discusses the branch's record for the last six months and reads formal announcement from the president regarding the next half-year campaign to collect deposits. Discussion begins. When talk seems about to end, one deputy stands and announces that the meeting is for everyone and that those who still have something to say should speak up before it is closed. The meeting ends.

7:30 p.m. - Party, to initiate the new campaign to collect deposits, begins. Numerous bottles of beer are passed out and opened, and glasses are filled. All members stand with glasses in hand as the chief offers a toast to the success of the coming month's work. Everyone settles down to a meal of Japanese and Chinese delicacies. Laughter spreads over the group. Only women are permitted to refuse offers to "have another glass."

8:30 p.m. -- The singing begins. Everyone in the group must take his or her turn singing a solo. When one young man makes an excuse and fails to sing, an awkward silence follows. Two deputies tell risque stories to relieve the silence. The bashful young man, by now having swigged down glass after glass of beer, finally sings a popular song and then sits down amid thunderous applause.

9:00 p.m. -- The meeting/party ends with some final toasts to the bank's success. The women go home and the men, at the chief's invitation, head off as a group to a nearby bar.

11:00 p.m. -- Beginning with the younger men, people start going home. Only the chief is left talking to the owner of the bar at eleven-thirty.

Adapted from Thomas P. Rohlen, *For Harmony and Strength* (Berkeley, CA: University of California Press, 1979), pp. 94-100. Permission pending.

****

EXERCISE

Which of the following conclusions can reasonably be drawn from the above description of a workday at a Japanese bank? Place a (✓) next to each valid conclusion.

_____ 1. The workday at Japanese banks is longer than the workday at American banks.

_____ 2. "Serving" the male employees is considered a duty of Japanese women office employees.

_____ 3. Office activities encourage Japanese workers to feel that they are part of "the group."

_____ 4. Japanese employees, feeling that they are part of the office group, work harder.

_____ 5. Japanese workers are happier than American workers.

STRATEGY 3

MAJOR IDEAS: . It is not necessary to have a large resource base for economic development. Different combinations of other factors can take the place of some resource deficiencies.

Commitment to quality merchandise, and production methods which scorned waste also helped spur Japan's rapid post War economic recovery.

. Distribute Worksheet 3, "The Art of Japanese Management." Have students read, complete the exercise, and explain their answers to the following questions:

- What does this article tell us about the way automobile manufacturing is managed in Japan?

- How does the Japanese just-in-time system compare with the traditional American method of automobile production?

- What factors did the National Academy of Engineering cite to explain the Japanese advantage in automobile manufacturing?

- What impact has the just-in-time system had on the network of suppliers that supports Japan's auto companies?

- How does the just-in-time system expose underutilized workers? problems in the production process?

- How does the just-in-time system cut Japan's auto costs?

- What effect has Japan's immense success in manufacturing autos had on the United States?

The Art of Japanese Management

'Just-in-Time' System Cuts Japan's Auto Costs

By JOHN HOLUSHA
Special to The New York Times

ANJO CITY, Japan — Yoshiyuki Sugiura, superintendent of the Nippondenso Company's plant that produces automotive alternators here, is one of the middle-level executives who make Japan's unique kanban, or just-in-time, manufacturing system work.

Twenty-one times a day, around the clock, trucks are dispatched from the shipping area with loads of alternators bound for the Toyota Motor Corporation's Kamigo and Shimoyama engine plants in nearby Toyota City. Each truck carries just enough parts to keep the production lines running for an hour at Toyota, which, not incidentally, is the supplier's biggest stockholder.

As the 4 P.M. truck prepares to leave, Mr. Sugiura remarks, "The truck will go to Toyota, and in about half an hour it will be back with instructions on how many pieces to deliver for tomorrow's production." By keeping stocks of parts low — the Anjo plant seldom has more than three-fifths of a day's production on hand — auto makers and suppliers here can adjust to changes in demand quickly and without waste.

There are other benefits. Workers in production plants do not have to maneuver around stacks of parts waiting to be used and the plants can be more compact, since they do not have to act as warehouses. Companies do not have to tie up expensive capital in idle inventories. And, although Mr. Sugiura does not mention it, with only an hour's supply on hand, Toyota is sure to be in touch with him quickly if there are any defects in the alternators.

This lean, resource-conserving approach to mass production is just the opposite of the traditional American practice. A plant manager in the United States is happiest when he has several weeks' worth of parts on hand, since it means that a problem at a supplier factory or a transportation snarl will not disrupt production.

That method provides security, but it is costly. James E. Harbour, a former Chrysler Corporation engineer who has studied production costs in America and Japan, has estimated that just-in-time production gives Japanese companies a $500-a-car advantage in costs.

The kanban system, named after the small cards that are used to order more parts, is one of the few genuinely Japanese features of an automobile industry based mostly on technology imported from the United States and Europe.

Luck Combined With Efficiency

Part of Japan's immense success in an industry that was once the symbol of America's industrial prowess can be attributed to luck. Because of the demands of its own market, Japan's industry was prepared to supply large numbers of small, fuel-efficient automobiles when rising gasoline costs turned American consumers away from big, heavy cars almost overnight.

But it was not luck that gave the Japanese companies the edge in quality and manufacturing costs — advantages that American and European car companies are now struggling to match. Unlike the Americans, who concentrated on styling and marketing, the Japanese devoted much of their energy to more efficient manufacturing.

In a report on the United States auto industry last year, the National Academy of Engineering said the Japanese advantage was "rooted in a commitment to manufacturing excellence and a strategy that used manufacturing as a competitive weapon."

Moreover, the report added, production efficiency is one of the major goals of the top managers in Japanese industry, most of whom are technically educated, in contrast to the financial orientation of most top American executives.

Just-in-time production was pioneered at Toyota, where executives say the original intention was to make maximum use of capital in a relatively cash-poor company. Thus, the Japanese companies tie up only $150 to $300 a car in inventory, compared with $700 for overseas producers.

The side effects, though, have proved to be even more important, as the discipline imposed by this form of industrial brinkmanship has spread to the network of suppliers that supports all auto companies, exposing production problems and increasing the need for quality.

"Putting the monkey on the suppliers' back is very significant," said Henry V. Leonard Jr., manager of G.M.'s operations in Japan. "They say to the suppliers, 'We're not going to inspect anything; it's up to you to get it right.' If it's not right, the line shuts down and the supplier risks losing the business."

In American factories, with weeks of parts on hand, the temptation has been to try to force a slightly defective part to fit, rather than lose production by returning a shipment to the supplier.

Underutilization Exposed

The Japanese also found that lean inventories can expose pockets of underutilized people and machines in what had appeared to be busy plants. Taiichi Ohno, the now-retired Toyota executive credited with developing the kanban system, once explained how this happens.

"Normally you don't want workers or machines to be idle, so you keep on producing parts whether you need them at the assembly stage or not," he said. "But if you do that in the just-in-time system, there is no place to stack them. If the workers have the materials to make parts but no place to stack them, they have to stop producing. When that happens, the supervisor knows he has too many people working on that production stage."

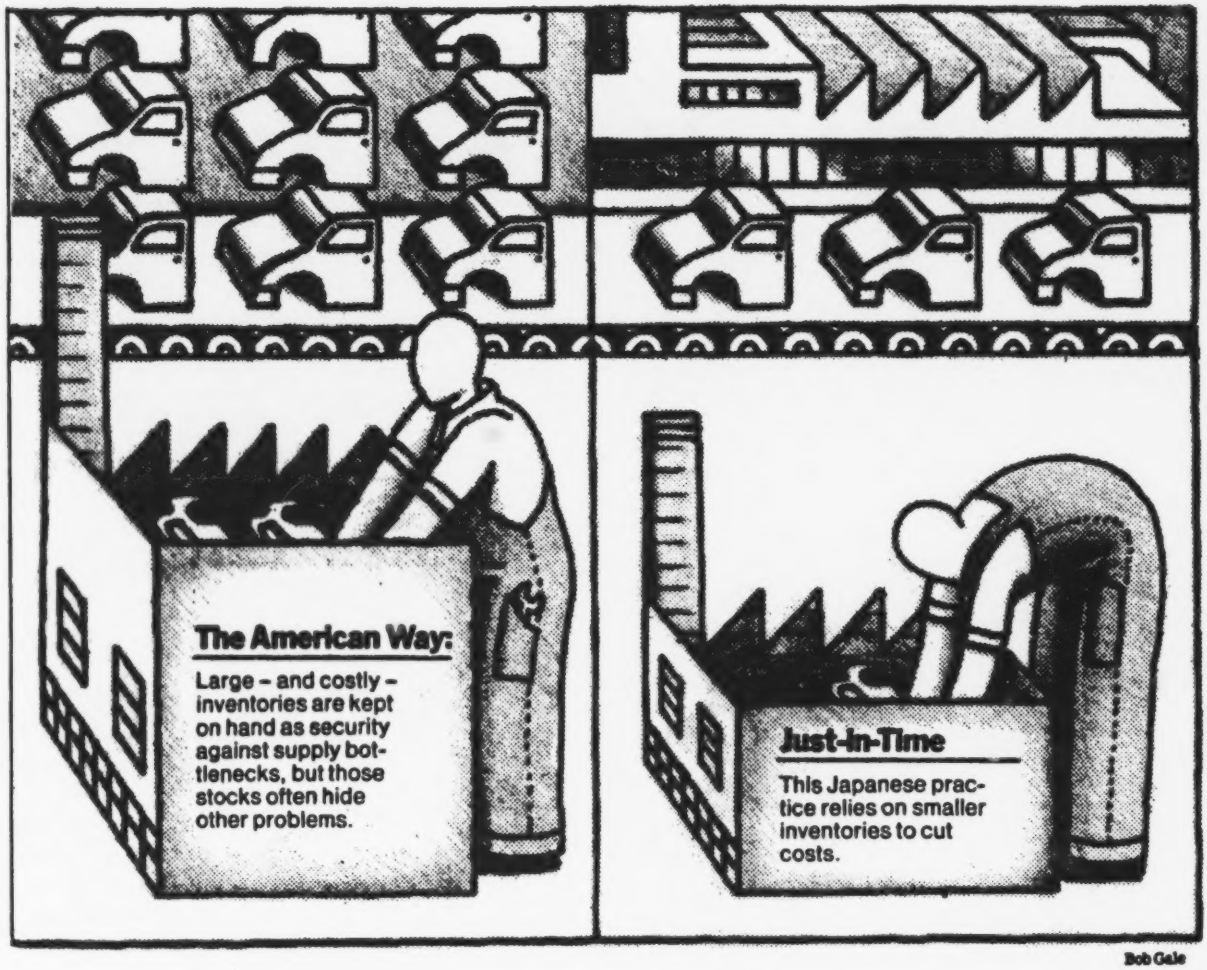
Similarly, without the protective cushion of parts inventories, weak links in the production process are exposed. "Inventory tends to bury problems," said Ichiro Maeda, director of corporate planning for Toyo Kogyo. "If there is a large inventory and a machine breaks down, there is time to fix the machine and the problem is not reported to management. But with a low inventory, the machine gets urgent attention. The system helps workers and managers to see and adjust weak areas of the process."

This approach has made its way back to Detroit and is spreading through the United States auto industry. Most American assembly plants have work-in-progress storage areas in different stages of production. Partly finished cars are banked there, so that if one part of the assembly line is stopped, the rest of the plant can keep working.

According to David Porter, manufacturing engineering manager at Ford's Wayne assembly plant near Detroit, the effort now is to install what is called a "straight gut" assembly line, minus the storage areas.

"Our older plants were designed with lots of backups and Band-Aids," Mr. Porter said. "The thinking now is that you'll get better quality by finding problems and fixing them. A straight gut system makes you work harder, but it gets results."

Adapted from *The New York Times*, March 25, 1983. Permission pending.


The American Way:
Large – and costly – inventories are kept on hand as security against supply bottlenecks, but those stocks often hide other problems.
Just-in-Time
This Japanese practice relies on smaller inventories to cut costs.
Bob Gale

The New York Times, March 25, 1983. Picture credit: Bob Gale. Permission pending.

EXERCISE

Use the space provided below to briefly compare the Japanese system of manufacturing automobiles with the American system.

Japanese Auto Manufacturing	U.S. Auto Manufacturing

EXERCISE

Often, one cause has several effects or results. For the causes listed on the left, write 3 effects of that cause in the space provided at the right.

CAUSE	EFFECTS
Japanese auto makers keep stocks of parts very low.	A. _____ B. _____ C. _____

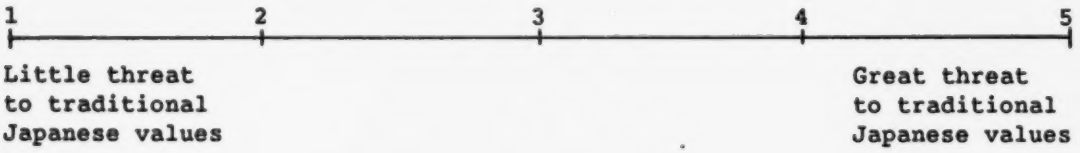
MAJOR IDEAS: . Traditional Japanese CULTURE is CHANGING as a result of the rapid post WW II expansion of Japan's economy.

How has the rapid expansion of Japan's economy in such a short period of time affected the Japanese people? How are a people accustomed to scarcity and frugality coping in a world of abundance and consumerism? These questions are asked by the Japanese of themselves, and some believe that too rapid progress poses a threat to the fabric of traditional Japanese culture.

. Distribute Worksheet 4, "The Social Impact of Economic Success." Have students read, examine the picture, complete the exercise and explain their answers to the following questions:

- What does the article and photo tell us about the changes that are occurring in Japanese "work" attitudes and values?
- How do younger workers feel about their jobs? About working overtime? About "hard" work?
- How is Japan's economic prosperity a major cause of the changes in workers' attitudes? Explain.
- How are reduced workweeks affecting the attitudes of Japanese workers toward their jobs?
- Why are the Japanese beginning to worry about their children?
- As a Japanese citizen, would you approve or disapprove of the changes occurring in workers' attitudes and values? Explain.

. Have students use the scale below, which can be draw on the chalkboard, to rate the changes brought about by Japan's economic prosperity:



The Social Impact of Economic Success

CRACKS IN THE JAPANESE WORK ETHIC

by Lee Smith

Incurable workaholic on an endless bender. Gulp down one assignment and look for another. For company and country. Here's looking at you. As caricatures go, that stereotype of Japanese workers is a fairly good fit, at least when applied to those who started on the job a generation or so ago. Their willingness to sacrifice their personal lives for a job well done has helped make their employers--and their country--the envy of the industrial world.

Now some tiny cracks are appearing in Japan's celebrated work ethic. There are few numbers yet, and no traceable loss of productivity or erosion of quality. The evidence is mostly anecdotal, often as subtly Japanese as the tinkle of wind chimes in a garden. Workers rarely show up early anymore to warm the oil in their machines before their shifts start. Defying precedent, a young management trainee actually takes all of the 15 vacation days allotted to him. Growing hordes of young Japanese sometimes slip away early on Friday and crowd the ski slopes on weekends.

Blue-collar and white-collar workers alike embrace the new attitude, but it seems most noticeable, and most threatening, among recent college graduates, who will one day be running Japan's corporations. In March the Japan Recruitment Center, a private firm that collects information on hiring, published a survey of 7,800 male college grads about to enter the work force. The survey showed that the portion of those who describe themselves as oriented toward "home" rather than toward "company" continues to grow--72% this year vs. 66% when the center started the survey seven years ago.

Those findings square with employers' observations that younger workers are less committed to teamwork, more individualistic, and more detached from their jobs than their elders are. They don't even bring their problems, either personal or job related, to their superiors the way they used to, preferring to talk them over with family or friends.

Young Japanese still work very hard during duty hours. Ask a saleswoman in a Tokyo department store for the same shirt in blue and she'll run to the stockroom. The young travel agent brings the plane tickets precisely when he said he would. The marketing trainee collects all the sales data his boss asks for. But they are increasingly reluctant to go beyond and above the strict call of duty and turn a good enough performance into a superb one.

There is increasing resentment by workers at being asked to stay beyond the normal workday. "They screw in a bolt and when the clock strikes five they stop turning," says Tamotsu Senkogu, director of the Japan Research Institute. Young blue-collar workers at Nippon Steel don't refuse to work overtime, but they don't like it. At a construction site Senkogu watched the foreman walk away at the end of the day with the rest of the crew. Because the foreman had neglected to order a new shipment of materials, the crew sat around the next day with nothing to do. Widespread neglect of that kind could wreck the money-saving just-in-time inventory system, in which companies cut down on inventories by having materials delivered to the construction site right when they're needed.

More surprising is the growing reluctance of college graduates to push themselves as hard as they once did. The change is detectable even at prestigious companies that attract the most ambitious young people. An editor at Yomiuri Shimbun, the country's largest daily newspaper, notes that three of the freshman reporters the paper hired last year have quit, complaining that the work is too hard. That's extraordinary compared with previous years when it was rare to have anyone drop out after surviving the competition of hundreds of college graduates for those jobs. The same editor says that his own 21-year-old son, a college senior, is looking for a job that isn't too hard and will give him plenty of vacation time.

Behind the change in young workers' attitudes are several forces. The most obvious is prosperity. Thriving companies in a rich Japan can't make the same pitch for sacrifice that struggling companies in a poor Japan could make. Nor can those thriving companies any longer offer the excitement of, say doubling sales every year. With more money in their pockets, young Japanese can pay for the expensive diversions that compete for attention with work. Sales of skiing and skating paraphernalia soared from $397 million in 1975 to $973 million in 1982. (Americans spent $650 million in 1982.) Mizuno Corp., Japan's largest sporting goods manufacturer and one company decidedly not complaining about the country's newfound love of leisure, recorded domestic sales of about $500 million last year, a threefold increase in a decade.

More and more Japanese companies are reducing their workweeks from six days to five. Of companies with more than 1,000 employees, 93% now give their workers some Saturdays off, vs. 83% in 1975. In a few years hardly anybody is likely to work on Saturday. When most Western countries went to a five-day week after World War II, there was marked change in workers' basic interests, according to British sociologist Ronald Dore. On a six-day week, workers tended to be job-centered. Their day off was largely devoted to resting up for the next week. When they go two days off, they began to develop a variety of interests.

A decade ago the Japanese language contained no idiom like the West's TGIF (Thank God It's Friday). Today many young office workers exchange salutations of "Hana no Kinyobi," which freely translated means "Friday's the greatest." They take longish Friday lunch hours and let their thoughts drift to the weekend social calendar. Sports and friends, not work and study, give meaning to life, young Japaneses said in recent government survey.

Japan has started to worry about its children. "Parents pamper their kids too much," says author Toyama, who is also director of intermediate education for the Ministry of Education. She adds: "Kids have their own desks, rooms, telephones. Too much. The kids think only about themselves, not about other people, not about the country." Truancy is increasing. The papers report an act of vandalism here, an assault on a teacher or another student there. The incidents are hardly comparable to what happens in big cities in the U.S., but they're disturbing in Japan, where the juvenile delinquency rate has gone from nothing to something.

Generational differences *show up in this unposed photo at Kawasaki Steel. Older workers grind away while younger ones share a laugh.*

Adapted from *Fortune,* May 14, 1984, p. 162. Photo credit: Paul Chesley. Permission pending.

EXERCISE

Listed below are some of the traditional Japanese work attitudes and values which today are being "threatened" by rapid economic progress. Check (✓) whether you agree or disagree with each attitude/value and briefly explain.

	AGREE	DISAGREE	EXPLANATION
Placing job and company above home and personal life.			
Not taking all of the vacation days allotted to you.			
Finishing one assignment and looking for another.			
Placing the interests of your work "team" over your own interests.			
Staying willingly beyond the normal work day when you are asked.			
Not quitting because the work is "too hard."			

STRATEGY 5

MAJOR IDEAS: . **Japan's SCARCITY of raw materials and oil has affected its pattern of economic development.**

. **The prospects for a healthy economy in Japan depend on world trading conditions and on Japan's capacity to maintain and expand its exports.**

Japan's dependence on imported petroleum to fuel its industries is a continuing problem facing the Japanese economy. Since the 1970s, when oil prices rose precipitously, Japan has attempted to reduce its degree of oil dependency by developing other sources of energy, including nuclear power.

. **Distribute Worksheet 5A, "Major Components of Japanese Trade." Have students examine the graphs and complete the exercise. Review their responses and then have students explain their answers to the following questions:**

- **What do these graphs tell us about Japanese trade?**
- **How have Japan's exports changed over time?**
- **How have the products Japan imports changed over time?**
- **As Japan has industrialized, what has been the impact on its need to import foreign oil and coal? Explain.**

. **Distribute Worksheet 5B, "Japan's Energy Dependency." Have students examine the table, complete the exercise and explain their answers to the following questions:**

- **What does this table show about Japan's dependence on imported energy compared to that of other nations?**
- **How did Japan's reliance on imported energy change from 1978 to 1985?**
- **Given the fact that Japan's requirements for energy increased from 1978 to 1985, how do you explain the nation's reduced dependence on energy imports?**
- **As a Japanese citizen, would you support the development of nuclear power plants to fuel your nation's industries? Why or why not?**

Major Components of Japanese Trade

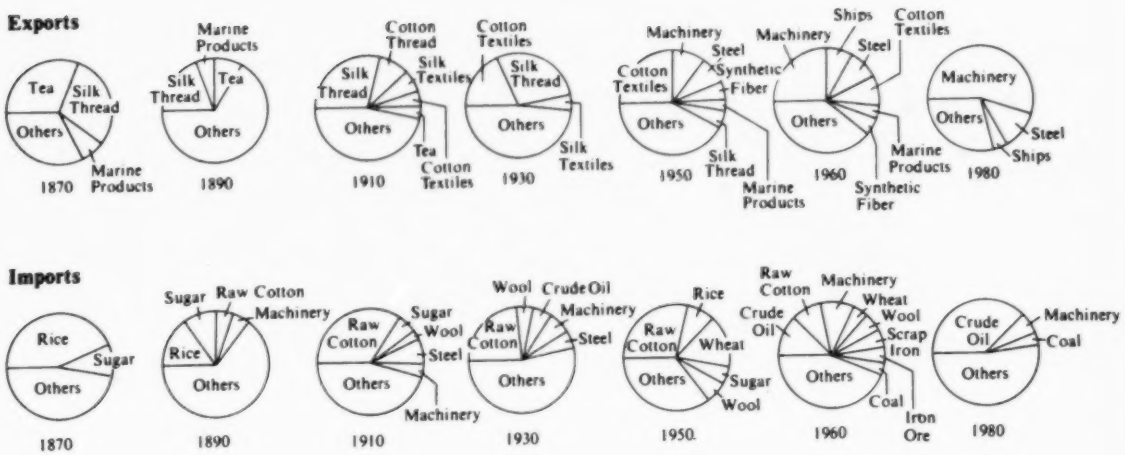


Chart from Takafusa Nakamura, *Economic Development of Modern Japan*, (Tokyo: International Society for Education Information, Inc., 1985), p. 24. Permission pending.

EXERCISE

. In 1910, silk tread composed approximately what percentage of Japan's total exports? _____

. In 1980, crude oil made up approximately what percentage of Japan's imports?

_____

. In 1980, what was the largest single item exported from Japan?

_____

. What was the largest single item imported into Japan in the year 1870? _____

Japan's Energy Dependency

During the 1970s, world oil prices increased sharply. Industrialized countries that depended on imports to fuel their factories began to think about ways to reduce their dependency on foreign oil.

The table below shows Japan's dependency on foreign energy from 1978 through 1985. Japan's energy situation in 1985 is then compared with that of some other industrialized nations.

Total Energy Requirements, Production, Trade, and Degree of Dependency on Imports (1985)
(million metric tons of oil equivalent, except %)

		Total Energy Requirements	Production, Primary Sources						Trade		Degree of Dependency on Imports
			Total	Crude Oil and NGL[a]	Solid Fuels	Natural Gas	Nuclear Power	Hydro, Geothermal, and Solar	Imports	Exports	$\left(\frac{B-C}{A+B-C}\right)$
			(A)						(B)	(C)	
Japan	1978	358.33	47.09	0.57	11.18	2.37	14.53	18.44	321.72	1.34	87.2%
	1980	362.10	56.45	0.55	10.90	1.97	20.24	22.78	324.61	3.34	85.1
	1984	373.88	64.39	0.53	9.91	1.92	32.90	19.13	322.72	4.76	83.2
	1985	**375.61**	**73.30**	**0.67**	**9.62**	**2.00**	**39.10**	**21.92**	**316.29**	**4.91**	**80.9**
U.S.A.		1,788.52	1,587.56	500.35	535.12	395.28	90.85	65.95	285.67	92.36	9.8
Germany, F.R.		268.50	134.65	5.76	84.52	12.32	28.12	3.93	156.36	20.24	50.3
Canada		233.25	281.14	87.10	42.47	70.20	13.52	67.85	29.15	79.99	-22.1
U.K.		202.80	236.05	130.75	53.71	36.40	13.65	1.55	70.33	102.53	-15.8
France		197.16	83.24	3.32	10.92	4.59	50.06	14.36	129.12	15.60	57.7
Italy		140.21	27.92	2.41	1.62	11.76	1.57	10.56	128.66	12.89	80.6

a) Natural gas liquid.
Source: OECD, *Energy Balances of OECD Countries*, 1970/1985

EXERCISE

. **How much energy did Japan require in 1978?** _____

. **How much energy did Japan require in 1985?** _____

. **How much energy did the Federal Republic of Germany require in 1985?**

_____

. **How much natural gas did Japan itself produce in 1985?** _____

. **How much nuclear power did the United States produce in 1985?** _____

. **In 1985, how much of its energy did Japan import?** _____

. **In 1985, how much of its energy did Japan export?** _____

. **How dependent on energy imports was Japan in 1978?** _____

. **How dependent on energy imports was Japan in 1985?** _____

Chart from *Japan 1988: An International Comparison* (Tokyo: Keizai Koho Center—Japan Institute for Social and Economic Affairs, 1988), p. 59. Permission pending.

MAJOR IDEAS: . The problems of trade imbalance experienced by the United States in its trade with Japan and by Japan in its quest for raw materials illustrate the INTERDEPENDENCE of nations in the global economy.

Trade between Japan and the United States is one of the most delicate issues in Japanese-American foreign relations. After Canada, Japan is the United States' leading trading partner. About 24% of Japan's exports go to the United States, and 17% of its imports are from the United States. The United States is Japan's biggest supplier of foodstuffs, accounting for 35% of Japan's total food imports. It is also Japan's largest supplier of raw materials.

During the 1970s the balance of trade between the United States and Japan shifted in favor of Japan. As the United States became a postindustrial society, Japan has gained a major foothold in many industries it once dominated. Japan's exports to the United States are significantly greater than its imports from the United States, and the gap shows no signs of narrowing.

. Distribute Worksheet 6, "The Japanese/American Trade Relationship." Have students examine the graph, complete the exercise and explain their answers to the following questions:

- What does this graph show us about trade relations between Japan and the United States?

- How does what Americans have been buying from the Japanese compare with what the Japanese have been buying from Americans?

- Why do you think the gap between U.S. imports from and exports to Japan has been widening?

- What impact do you suppose this trade imbalance has on American industries and American jobs?

- As an American factory worker, how would you feel about the widening gap between U.S. exports to and imports from Japan? Explain.

. Have students brainstorm ways that the United States might begin to narrow the trade gap.

. Have students interested in the consumer viewpoint concerning Japan-United States trade relationships visit electronics stores and automobile agencies and interview salespersons about the desirability of American versus Japanese products. Use publications from Consumer Reports to learn what product tests have shown.

The Japanese/American Trade Relationship

The graph/illustration below shows the trade relationship between Japan and the United States. Examine it and complete the questions that follow.

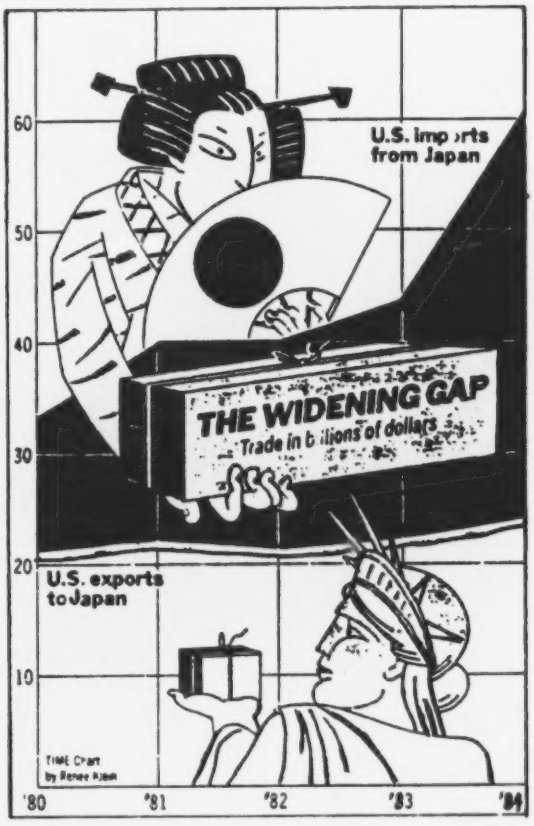


Chart from *Time*, March 25, 1984, p. 54. Permission pending.

. In the year 1980, how many billions of dollars in products did the United States export to Japan? _____

. In the year 1980, how many billions of dollars in products did the United States import from Japan? _____

. In 1984, how many billions of dollars in products did the United States export to Japan? _____

. In 1984, how many billions of dollars in products did the United States import from Japan? _____

. What does the figure at the bottom of the graph represent?_____

. What does the figure at the top of the graph represent? _____

. Why does the illustrator place different size packages in the hands of the two figures? _____

. What does the phrase written on the larger package mean? _____

STRATEGY 7

MAJOR IDEAS: . The prospects for a healthy economy in Japan depend on world trading conditions and on Japan's capacity to maintain and expand its exports.

. The problems of trade imbalances experienced by the United States in its trade with Japan and by Japan in its quest for raw materials illustrate the INTERDEPENDENCE of nations in the global economy.

The gap between Japanese exports to the United States and imports from the United States represents a large portion of the overall American trade deficit. This deficit, along with the strong Japanese presence in certain American markets, has caused some loss of good will toward Japan in the United States. Japanese barriers to American exports have added to the resentment of Japanese trade policies. The Japanese, however, are concerned with the need to build surplus in their export account to pay for raw materials, oil imports specifically. Both sides are today trying to reduce the imbalance. Efforts have included quotas on Japanese goods and Japanese pledges to open their markets more.

. Distribute Worksheet 7, "Exploring the Differences." Have several students take the roles of participants in the roundtable discussion (they might be seated at the front of the classroom) and read their statements as the rest of the class, as the audience, reads along.

. Have students in "the audience" address questions to the "roundtable participants."

. Have students explain their answers to the following questions:

- What does this "discussion" tell us about the economic differences that have developed between Japan and the United States?

- Why do many Americans resent Japanese trade policies?

- How do the Japanese answer American criticism of their economic policies?

- Why is it in the interest of both Japan and the United States to try to resolve their economic differences? Explain.

- Can the economic differences that have developed between the United States and Japan be resolved? Explain.

. Distribute Worksheet 7B, "Where Do You Stand?" Have students examine the illustration and complete the exercise below it. Review their responses and then have students, as directed on the worksheet, write a paragraph in which they present arguments to support one side of the controversy.

. A representative of the Japanese consulate in New York City might be invited to speak to the class about the Japanese/U.S. trade imbalance. Telephone: (212) 371-8222.

Exploring the Differences

If both Japanese and Americans engaged in a "roundtable discussion" on the economic differences that have developed between the two nations, the following opinions might be voiced:

AMERICAN 1: I honestly believe that Japan has no interest whatsoever in doing anything other than shipping everything it can into our market, or anybody else's which will have it, and importing absolutely nothing.

AMERICAN 2: We need to retaliate against Japan. They deserve it. Our government should place a surcharge on Japanese imports that would raise prices of everything from Toyota cars to Toshiba calculators by up to 20%.

JAPANESE 1: But we Japanese are doing more than ever to encourage American firms to do business in our country. For example, last week the Japan External Trade Organization was host to a four-day fair for products of 250 small and medium-size U.S. exhibitors.

JAPANESE 2: And, in 1985, Prime Minister Nakasone met with President Reagan and agreed on the need to open the Japanese market to American-made electronics, pharmaceuticals and medical supplies, along with forest products and telecommunications goods and services.

AMERICAN 3: But from what U.S. officials have seen so far, Japan's new rules still stifle competition under layers of inspections and licensing procedures. The Japanese Ministry of Posts and Telecommunications, for example, could force American companies to disclose business plans, sales projections and even customer names before marketing sophisticated telecommunications services in Japan. This just shows that Japan remains committed to keeping its market protected from foreign competition.

AMERICAN 4: Even when the Japanese seem to give in to American wishes, they still manage to come out winners. In 1981 Japan, seeking to head off stringent measures by Congress to protect Detroit's auto industry, voluntarily agreed to restrict the number of automobiles shipped to the United States. Helped by the protection and by their own new efficiencies, Detroit's automobile makers have since revived. But the Japanese gained even more. Since the restraints made Japanese autos scarcer, the manufacturers were able to raise the prices of their cars an average of $1,300. Japan's big three auto corporations--Toyota, Nissan and Honda--drove away from the U.S. with trunkfuls of dollars as they concentrated sales on their more expensive models, where the big profits are made. One U.S. government study showed that the import restraints cost U.S. consumers more than $1 billion annually, with about 90% of it going to Japanese manufacturers and distributors.

JAPANESE 3: Americans must begin to face reality. Even when we Japanese volunteer to hold back on imports to the U.S., American consumers are so eager to buy our products that they are willing to pay higher prices. The quality of Japanese products has become well known all over the world. To be frank, Americans could learn much from us, just as after the war we learned much from the United States.

JAPANESE 4: U.S. products fare poorly in Japan not because of Tokyo's restrictions but because Americans have not taken the trouble to learn how to sell in the Japanese market. For example, U.S. carmakers do not make a vehicle with the steering wheel on the right for Japanese highways. Detroit seems to be convinced that "Japanese traffic moves the American way."

AMERICAN 5: With all due respect, that argument is rather lame. U.S. carmakers would happily switch the steering wheel if the Japanese would lower their tariffs and eliminate the mindboggling inspection procedures that severly restrict imports of American cars.

AMERICAN 6: Most U.S. businessmen are convinced that the Japanese stack the trade deck outrageously against them. R.J. Reynolds, the second-largest U.S. cigarette maker, is one frustrated American manufacturer. Japanese policies leave just 2% of the country's $11.5 billion tobacco market to foreigners. The Japanese slap taxes on imported cigarettes to boost some of their prices 40% above Japanese brands, and there are many other barriers as well. For example, until 1984, television commercials for U.S. brands could only be in English.

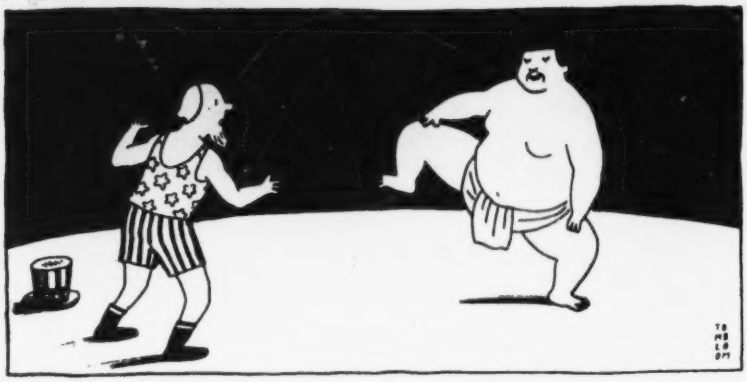
JAPANESE 5: The United States must be reminded that Japan is a small country with few resources of its own. We Japanese have to import most of the raw materials needed for our industries, especially oil. In order to pay for these raw materials, Japan needs to have a surplus in its export account.

JAPANESE 6: Some Americans say that we Japanese should change our way of life to achieve a fair marketplace for foreign goods. They tell us: spend more, save less, don't work as hard. We live under our means, so the Americans say. When they say these things, the Americans show that they do not understand our culture and how it differs from their own. Americans have great natural resources and spacious land and they have never experienced being demolished as a result of war. By contrast, Japan is, by nature--by virtue of its very scarce soil--a culture schooled in adversity. We started with very little and had to pour all our energy into maximizing the economy of our society. If we Japanese are relatively frugal, this is because we do not take our new-found affluence for granted.

Cultural differences go far toward explaining why we Japanese do not spend as much money in the American market as Americans spend in our market. If Americans would only recognize this, we might begin to resolve the economic differences that have developed between our two great nations.

Where Do You Stand?

Japan: Conspirator or Worthy Rival?



Picture from *The New York Times*, January 1, 1984. Picture credit: Tom Bloom. Permission pending.

EXERCISE

. What does the man on the left represent? _____

. What does the man at the right represent? _____

. What are the two men about to do? _____

. How does the illustrator suggest the "odds" here?

_____

. What title does the illustrator give to this drawing?

_____

. In your own words, explain the meaning of the illustration's title.

_____

_____

_____

. Now use the space provided below to write a paragraph supporting ONE side of the controversy suggested by the illustration.

_____

_____

_____

_____

Theme V
Japan in the Global Context

RATIONALE

Japan today is an economic superpower, but a reluctant leader in international affairs. As the third most productive industrial nation in the world today and the most important economic actor in Asia (although today other Asian nations are industrializing and posing a threat to Japanese industries), Japan has the potential to exert considerable power in the international arena. Its foreign friends would like Japan to be less insular and to play a broader role in international relations.

For example, the United States, while empathizing with Japanese concerns about nuclear warfare, has been pressuring Japan to assume a greater proportion of responsibility for its own defense (Japan is by treaty protected by the United States "nuclear umbrella"). Moreover, critics argue, Japan should become a better member of the international club, less inclined to assault markets and more willing to share its wealth.

PERFORMANCE OBJECTIVES: Students will be able to:

- Interpret graphs and diagrams showing Japan's importance in the global economy.
- Make inferences about the power in international relations that its economic strength gives Japan.
- Describe Japan's economic role within Asia.
- Explain the increasing competition from other Asian nations.
- Formulate hypotheses to explain Japan's defense spending.
- Compare and contrast Japan's defense spending with that of other nations.
- Take and defend a position on the issue of Japan's expenditures for defense.
- Evaluate whether or not Japan today should play a broader role in international relations.

STRATEGY 1

MAJOR IDEAS: . While Japan may be dependent on other countries for resources, economic strength gives it POWER in international relations.

Since 1945 overseas trade has been vital to Japan's economy. By selling products abroad, the Japanese earn enough money to buy much-needed food and raw materials. But even though Japan has few natural resources, it is the world's third most productive industrial nation. The productivity of Japan's workers is among the highest in the world. Japan's economic strength makes it a power to be reckoned with in international relations.

. Distribute Worksheet 1, "Japan in the Global Economy." Have students complete the exercise and then explain their answers to the following questions:

  - What do these diagrams and the graph tell us about Japan's role in the global economy?

  - How important is Japan in the global economy? Explain.

  - What does it mean when we say that Japan has a favorable "balance of trade"?

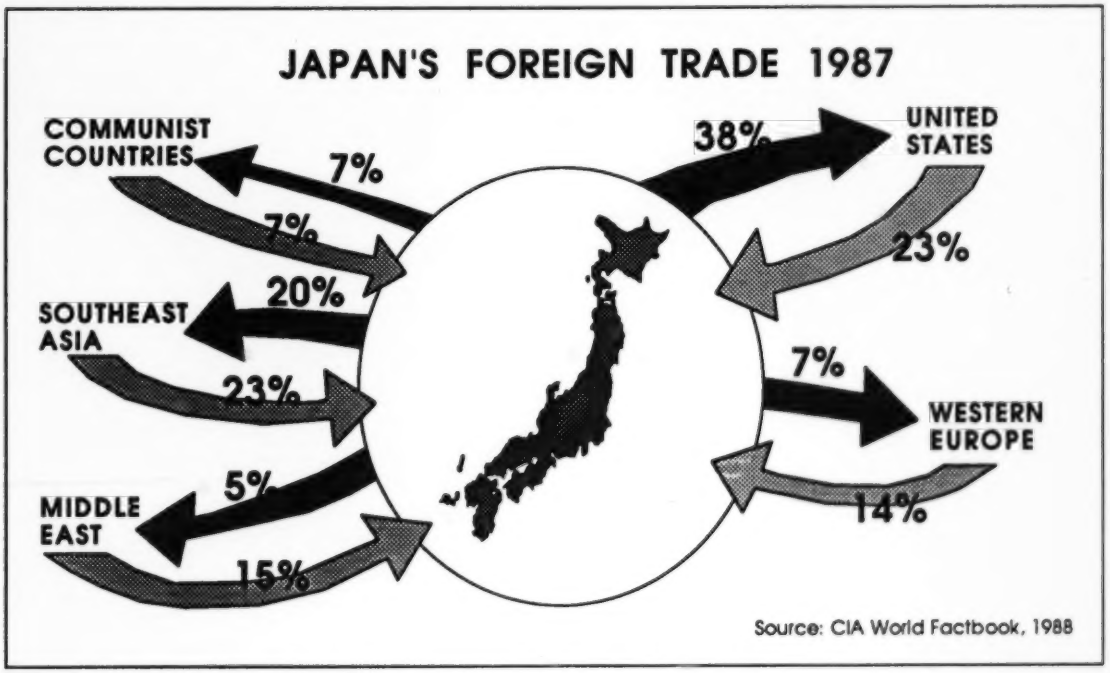
  - How does Japan rank in trade compared with other Asian nations?

  - To what extent would Japan's economic strength give it power in international relations? Explain.

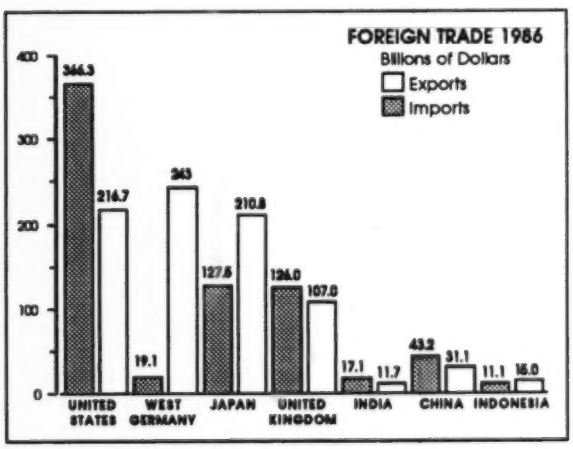
. Students might research a recent summit meeting of heads of state concerning economic affairs. Have students identify the participants, the topics discussed, and the power relationships.

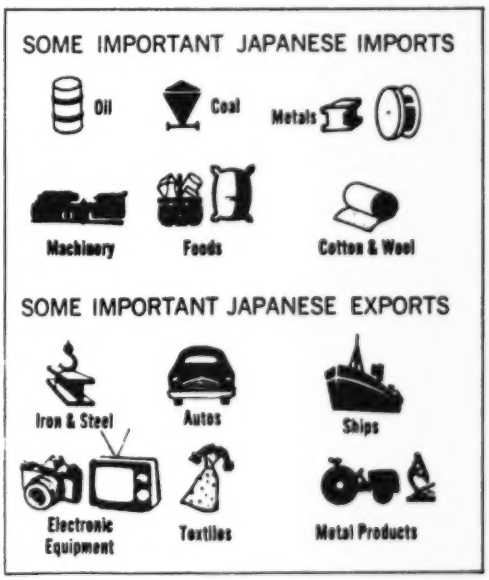
Japan in the Global Economy

Examine the graphs and diagrams below and complete the exercise which follows.



Adapted from *CIA World Factbook, 1988*. Permisson pending.





Adapted from Melvin Schwartz and John R. O'Connor, *Exploring the Non-Western World* (New York: Globe Book Company, Inc., 1988), p. 366. Permission pending.

EXERCISE

. From what region does Japan get most of its imports?

_____

. Where does Japan sell most of its exports? _____

. What region buys the least from Japan? _____

. What imports would Japan get from Southeast Asia? _____

_____

. What exports would Japan send to the United States? _____

_____

. How does Japan rank in trade compared with other countries in Asia? _____

_____

. How does Japan rank in trade compared with other industrialized countries?

_____

. Which nations import more than they export? _____

_____

. Which nations export more than they import? _____

_____

MAJOR IDEAS: . While Japan may be dependent on other countries for resources, economic strength gives it POWER in international relations.

. INTERDEPENDENCE characterizes Japan's economic relationship with other Asian nations.

Today Japan is an important economic actor in East and Southeast Asia. Japan counts a number of Asian nations among its leading trading partners, and for many Asian nations Japan is a leading trading partner.

. Distribute Worksheet 2, "Asian Economic Links." Have students examine the charts and complete the exercises. Review their work and have students explain their answers to the following questions:

- What do these charts tell us about Japan's economic role within Asia?
- How much trade does Japan do with neighboring East and Southeast Asian nations?
- How important is Japan to the economies of its Asian neighbors?
- Why do you suppose Asian countries are trading with Japan?
- Why would the Japanese want to trade with their Asian neighbors?
- Is increasing economic interdependence in Asia good or bad?

Asian Economic Links

Examine the charts below and answer the questions under each one.

Japan's Leading Trading Partners (1984—1986)

	Japan's Exports to—						Japan's Imports from—					
(US$ million, except %)	1984	1985	**1986**	1984	1985	1986	1984	1985	**1986**	1984	1985	1986
U.S.A.	59,937	65,278	**80,456**	35.2%	37.2%	38.5%	26,862	25,793	**29,054**	19.7%	19.9%	23.0%
EC	19,405	20,016	**30,675**	11.4	11.4	14.7	9,334	8,893	**13,989**	6.8	6.9	11.1
China	7,217	12,477	**9,856**	4.2	7.1	4.7	5,958	6,483	**5,652**	4.4	5.0	4.5
Saudi Arabia	5,634	3,890	**2,762**	3.3	2.2	1.3	14,734	10,245	**5,205**	10.8	7.9	4.1
Australia	5,184	5,379	**5,227**	3.0	3.1	2.5	7,296	7,452	**6,980**	5.3	5.8	5.5
Indonesia	3,073	2,172	**2,662**	1.8	1.2	1.3	11,175	10,119	**7,311**	8.2	7.8	5.8
Korea, Rep. of	7,227	7,097	**10,475**	4.2	4.0	5.0	4,213	4,092	**5,292**	3.1	3.2	4.2
United Arab Emirates	1,126	1,164	**1,033**	0.7	0.7	0.5	7,720	8,916	**5,947**	5.7	6.9	4.7
Germany, F.R.	6,622	6,938	**10,477**	3.9	4.0	5.0	2,684	2,928	**4,298**	2.0	2.3	3.4
Canada	4,297	4,520	**5,526**	2.5	2.6	2.6	4,945	4,773	**4,895**	3.6	3.7	3.9
Taiwan	5,986	5,025	**7,852**	3.5	2.9	3.8	3,204	3,386	**4,691**	2.3	2.6	3.7
Hong Kong	6,559	6,509	**7,161**	3.9	3.7	3.4	842	767	**1,073**	0.6	0.6	0.8
U.K.	4,675	4,723	**6,647**	2.7	2.7	3.2	2,267	1,817	**3,573**	1.7	1.4	2.8
Malaysia	2,875	2,168	**1,708**	1.7	1.2	0.8	4,412	4,330	**3,846**	3.2	3.3	3.0
Singapore	4,610	3,860	**4,577**	2.7	2.2	2.2	1,775	1,594	**1,463**	1.3	1.2	1.2

Chart from *Japan 1988: An International Comparison* (Tokyo: Keizai Koho Center—Japan Institute for Social and Economic Affairs, 1988) p. 40. Permission pending.

EXERCISE

. Which country was Japan's leading trading partner in 1986?

_____

. How many millions of dollars worth of goods did Japan export to China in 1985? _____

. How many millions of dollars worth of goods did Japan import from Korea in 1986? _____

. What percentage of Japan's exports were sold to Taiwan in 1986?

_____

. How did the percentage of goods that Japan imported from Hong Kong in 1986 compare with the percentage imported in 1984? _____

Leading Trading Partners of Selected Asian Countries (1986)

		Total[a] (US$ million)	Top Four Partners (%)							
			No. 1		No. 2		No. 3		No. 4	
China	Exports	30,930	Hong Kong	31.8	**Japan**	**15.4**	U.S.A.	8.5	U.K.	4.6
	Imports	42,900	**Japan**	**29.0**	Hong Kong	13.1	U.S.A.	11.0	Germany, F.R.	8.3
Korea, Rep. of	Exports	34,715	U.S.A.	40.0	**Japan**	**15.6**	Hong Kong	4.9	Canada	3.6
	Imports	31,584	**Japan**	**34.4**	U.S.A.	20.7	Germany, F.R.	3.9	Australia	3.4
Indonesia	Exports	14,805	**Japan**	**44.9**	U.S.A.	20.0	Singapore	8.4	Netherlands	3.1
	Imports	10,718	**Japan**	**29.2**	U.S.A.	13.8	Singapore	9.0	Germany, F.R.	6.7
Philippines	Exports	4,827	U.S.A.	35.6	**Japan**	**17.6**	Netherlands	5.1	Germany, F.R.	5.0
	Imports	5,044	U.S.A.	24.9	**Japan**	**17.2**	Taiwan	5.6	Hong Kong	5.1
Thailand	Exports	8,793	U.S.A.	17.9	**Japan**	**14.0**	Singapore	8.9	Netherlands	7.3
	Imports	9,140	**Japan**	**26.4**	U.S.A.	20.7	Singapore	6.6	Germany, F.R.	5.8
Malaysia	Exports	13,869	**Japan**	**22.7**	Singapore	17.1	U.S.A.	16.6	Korea, Rep. of	5.2
	Imports	10,839	**Japan**	**20.5**	U.S.A.	18.8	Singapore	15.0	U.K.	4.5
Singapore	Exports	22,497	U.S.A.	23.4	Malaysia	14.8	**Japan**	**8.6**	Hong Kong	6.5
	Imports	25,510	**Japan**	**19.9**	U.S.A.	15.0	Malaysia	13.3	Iran	3.7

a) U.S. dollar figures are calculated according to the annual average exchange rates of the IMF, *International Financial Statistics*.
Source: JETRO (Japan External Trade Organization).

Chart from *Japan 1988: An International Comparison* (Tokyo: Keizai Koho Center—Japan Institute for Social and Economic Affairs, 1988) p. 39. Permission pending.

EXERCISE:

. **In U.S dollars, how much did the Republic of Korea export to other nations?**

_____

. **Which Asian nation was the Number 2 trading partner of the Philippines in 1986?** _____

. **Which Asian country imported the most goods from China in 1986?**

_____

. **For which Asian countries was Japan in 1986 either a Number 1 or Number 2 trading partner?** _____

STRATEGY 3

MAJOR IDEAS: . While Japan may be dependent on other countries for resources, economic strength gives it POWER in international relations.

The Japan of the 1980s is not the "economic miracle" of the 1950s and 1960s. Other Asian nations have industrialized and Korea, Hong Kong, Singapore and Thailand are threatening Japanese industries. At the same time, the Japanese are "courting" some of their neighbors by offering high technology merchandise and expertise to countries like China.

. Distribute Worksheet 3, "Japan's Asian Competitors." Have students examine the advertisements and complete the exercise. Review student's responses. (Nissan, Sanyo, and Panasonic are Japanese companies. Hyundai, Samsung, and Goldstar are Korean.)

. Have students explain their answers to the following questions:

- What do these advertisements suggest about Japan's competition within Asia?

- How are South Korean companies competing with the Japanese?

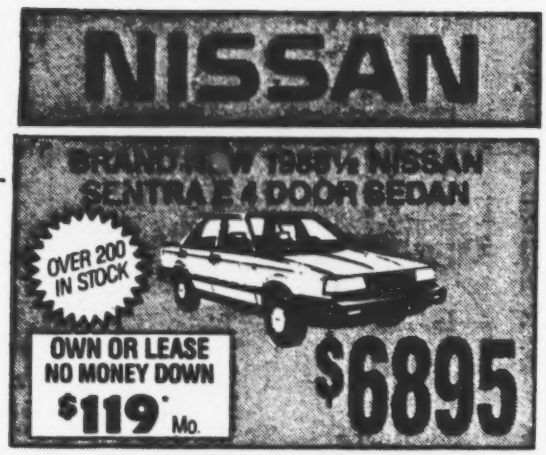
- Why do you suppose Korean and other Asian companies have been able to gain a foothold in American and European markets? (lower costs)

- What does the appearance of other Asian nations on the world economic scene tell us about the economies of those nations?

- As a Japanese manufacturer, how would you view the emergence of Asian competitors? Are these companies a threat to your business? Explain.

Japan's Asian Competitors

Shown below are advertisements that have recently appeared in the United States. Can you identify the ads for Japanese products and the ads for products made in other Asian nations. In the spaces provided write the names of the nations in which each product is manufactured.



$189 reg. $239
PANASONIC COMPACT TOUCH MICROWAVE
C. Cook-A-Round automatic turntable continuously rotates food for even cooking. Auto defrost and reheat. 600 watts of power, 0.8 cu. ft. cook space. #5508

MAJOR IDEAS: . Many Americans today have EMPATHY for the Japanese in their concerns about nuclear warfare, regardless of whether they feel the action of 1945 was justified.

The Japanese have committed themselves and their economy to a minor role in the defense of their own nation. In 1952, the United States-Japan Mutual Security Pact, which is still in effect, gave the U.S. the major responsibility for defending Japan against aggression. Although the Pact was and continues to be opposed by some Japanese, its supporters cite as justification Article 9 of the Japanese Constitution of 1947--the MacArthur Constitution--in which Japan forever renounced war as an instrument of foreign policy. The United States, while empathizing with Japanese concerns regarding nuclear warfare, has been pressuring Japan to assume a greater proportion of responsibility for its own defense. Recently Japan took a small step in that direction by breaking a long held barrier and spending more than 1 percent of its gross national product on defense.

. Distribute Worksheet 4, "Japan's Defense Spending." Have students read, examine the chart and explain their answers to the following questions:

  - What do these "articles" and the chart tell us about Japan's spending on defense?

  - How does Japan's defense expenditure compare with that of other nations?

  - What evidence is there that Japan has recently increased its defense spending?

  - Why do the Japanese depend on the United States for defense against nuclear attack?

  - Why does China "shiver" when the U.S. presses Japan to spend more on defense?

. Have students write a "letter to the editor" in the space provided on the Worksheet.

. Several students might roleplay a meeting between Japanese and American government leaders concerning the issue of Japan's defense spending.

Japan's Defense Spending

Global Times

JAPAN INCREASES DEFENSE SPENDING -- "NOT ENOUGH!" SOME AMERICANS SAY

EDITORIAL

Japan, As Seen By China, Nervously

China shivers when the U.S. presses Japan to spend more on defense. From Beijing, Japan's military force looks quite adequate; adding more seems threatening. A visitor finds that Japan's economic might and growing military muscle worries many Chinese academics and political officials, people who otherwise find world politics today mostly positive and increasingly hospitable for a newly emerging China. It is the worrisome trends concerning Japan that the Chinese consistently mention to the visitor. Tokyo recently broke an important barrier, and now spends more than 1 percent of its gross national product on defense. Not much more, to be sure, but the Chinese note that Japan already spends more on defense than either France or Britain.

Japan's economic dominance is troubling, too. The U.S. and China must see to it that other developing Asian nations look not just to Japan for technological expertise, but also to the West.

History and emotion underlie the defense-spending worry. The Chinese remember Japanese brutality before and during World War II, when hundreds of thousands of Chinese were slaughtered. There is a "rightist, racialist, ultranationalistic, militaristic" tendency among the Japanese, one official said. The new generation "does not feel the guilt its parents felt."

China is Japan's Greece and Rome, the source of its language, its art, much of its culture. Now China awakens from years of isolation and a decade of the Cultural Revolution's destructiveness, and bitterly envies Japan its towering economic status.

Still, the Chinese emphasize that what they are worried about are trends, not current relations with Japan in general. And even these fears fade before the prevailing optimism and confidence.

Adapted from Geneva Overholser, *The New York Times*, April 11, 1988, p. A18. Permission pending.

Japan's Defensive Posture

The Japanese government, in finalizing its draft budget for fiscal year 1987, has increased defense spending by 5.2 percent from last year. Given the government's forecast of 4.6 percent growth in the GNP, defense spending is estimated to exceed the old ceiling of 1 percent of the GNP.

With the new budget, the Japanese government will be able to adequately fund the second year goals of the Midterm Defense Program. The shopping list includes aircraft and ships and more ammunition. The purchase of front-line equipment is being emphasized.

The plan also includes new special measures for an extra $100 million to help pay the cost of maintaining U.S. forces in Japan. This new step will increase the Japanese share by almost 90 percent over last year.

These increases clearly demonstrate the government's commitment to steadily improve Japan's defense capability.

Following the budget announcement, on January 24, 1987, the Cabinet of Prime Minister Nakasone renewed a pledge: Japan will never become a military power that could present a threat to other nations and will maintain an exclusively defensive posture.

In accordance with this policy, Japan has firmly adhered to the Japan-U.S. security arrangmenets and has developed a moderate defense capability on its own initiative, secured by civilian control and observing three non-nuclear principles that ban atomic weapons from Japanese soil. The Japanese government's new budget replaces the earlier Cabinet decision on the "Defense Buildup for the Time Being," approved on Novemeber 5, 1976 which set a ceiling on defense spending at 1 percent of the GNP. However, the spirit of the decision, to develop moderate defense capabilities, will continue to be respected.

Adapted from "Defensive Posture," *Japan Report*, (Japan Information Center, Consulate General of Japan in New York), January, 1987, p. 3. Permission pending.

Comparisons of Defense Expenditures

	Defense Expenditures [a]			
	Amount (P) (US$ million)	Per Capita (P) (US$)	Ratio to Government Spending (%)	Ratio to GNP (%)
U.S.S.R.	—	—	—	—
U.S.A.	237,052	1,001	27.8	6.4[b]
U.K.	23,294	416	11.9	5.5[b]
Saudi Arabia	22,674	2,096	36.9	20.9[b]
France	20,212	370	18.8	4.1[b]
Germany, F.R.	20,125	328	22.3	3.3[b]
Japan	**12,018**	**100**	**5.8**	**0.99**
Italy	9,353	161	5.6	2.7[b]
China	6,445	6	11.9	1.6[b]
Israel	5,798	1,380	39.5	24.4[b]
Sweden	2,862	341	7.2	3.0[b]
Switzerland	1,958	301	21.3	2.1[b]

a) These data were originally prepared to show long-term trends by country. Because of differences in methods of preparation, precise international comparison is difficult.
b) Ratio of defense expenditure to GDP.
Source: The International Institute for Strategic Studies, *The Military Balance*, 1986—1987.

Chart from *Japan 1988: An International Comparison* (Tokyo: Keizai Koho Center—Japan Institute for Social and Economic Affairs, 1988), p. 85. Permission pending.

EXERCISE

LETTER TO THE EDITOR -

Dear Editor:

With regard to Japan's military spending, I believe that _____

_____

_____

One reason I feel this way for a number of reasons. For one, _____

_____

_____

_____. Secondly, _____

_____

_____

_____. Also, _____

_____

_____

_____. Finally, _____

_____

_____

_____

Theme V Japan in the Global Context

STRATEGY 5

MAJOR IDEAS: . While Japan may be dependent on other countries for resources, economic strength gives it POWER in international relations.

Japan has been accused of lacking a vision for itself and its role in the world. It is a financial superpower, but a reluctant leader. The Japanese still repeat in creed-like fashion: "We are a small island nation with few natural resources." Moreover, the Japanese are determined to retain the nation's sense of separateness, to reinforce the idea that they are a distinct people.

Japan's foreign friends want the country to look beyond the differences they have with outsiders and begin thinking of themselves as part of the vast outside world. As such, the Japanese, critics argue, should become better members of the international club, less inclined to assault markets and more willing to share their wealth.

. Distribute Worksheet 5, "Japan's Global Role." Divide the class into small groups and have each group follow the directions on the worksheet.

. Have students roleplay a Japanese Cabinet meeting. One student can play the role of the Prime Minister and introduce the issue. A representative of each group can then report the group's opinions.

. Finally, have students explain their answers to the following questions:

- Why is its role in international affairs an issue for Japan?
- How has Japan's economic strength given it power in international relations?
- Why do some Japanese people oppose greater internationalization?
- Why do you suppose most Japanese continue to oppose increased military spending?
- Should Japan play a broader role in international relations? Why or why not?
- As a Japanese citizen, would you favor a greater role for your nation in international affairs?

Japan's Global Role

Assume that you are ministers in the Japanese Cabinet. You have just received the following memo:

M E M O R A N D U M

TO: All Cabinet Ministers

FROM: The Prime Minister

SUBJECT: Japan's Role in International Affairs

At our next Cabinet meeting, please be prepared to discuss the issue: Should Japan, as a global power, play a broader role in international affairs?

As you know, Japan's economy is the second largest in the world among the industrial democracies, a little more than half the size of that in the United States. But on a per capita (per person) basis, Japan is No. 1.

According to a poll conducted by the Tokyo Broadcasting System, the New York Times and CBS News, most of our people believe that Japan has become a global power and that, as such, it should be playing a broader role in international affairs.

A majority of the Japanese surveyed, 55 percent, said they believed one of Japan's main obligations should be to provide more aid to poorer nations. According to the survey, 31 percent also felt their country's international responsibilities required it to work harder to reduce its large trade surpluses. However, when they were asked about increased military spending as another way of fulfilling global obligations, only 12 percent of our people thought that Japan should assume a larger share of its own defense. And many Japanese fear that increasing internationalization will just erode Japan's identity as a separate and distinct culture.

What do you think about this issue of Japan's global role?

Adapted from "Japanese Favor a Global Role, A Survey Finds," *The New York Times*, May 3, 1986, p. 1. Permission pending.

Prepare for your meeting with the Prime Minister by first completing the chart below. Check (✓) the boxes that indicate your opinions on each possible action. Briefly explain. Note that space has been left for you to add other actions that Japan might take in international affairs.

	Definitely	Maybe	Never	Explanation
As a global power, Japan should:				
A. provide more economic aid to poorer nations.				
B. work harder to reduce its large trade surpluses				
C. increase its military spending; assume a larger share of its own defense.				
D. _____				
E. _____				

Evaluation Form

1. Are the goals of this course of study clear?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

2. Does this document meet your students' needs?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

3. Is the format of this document useful?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

4. Is the document well organized?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

5. Is there sufficient emphasis on reading skills and map skills?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

6. Is there sufficient emphasis on writing skills?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

7. Are the materials on an appropriate reading level for your students?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

8. Was the interest level of the materials high among students?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

9. Would you make changes in the types of learning activities presented in this document?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

10. Did the learning activities enable the students to achieve the performance objectives?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

11. Was there a sufficient variety of activities in the learning strategies?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

12. Do you think there will be any difficulty in implementing this course?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

13. Did the Calendar of Lessons enable you to better structure your course?

☐ Yes ☐ No ☐ Not Sure

Explain _____

_____

_____

14. What do you consider to be the overall strengths and/or weaknesses of this Global Studies course?

_____

_____

_____

15. What changes would you make to improve the quality of this document?

_____

_____

_____

16. What changes would you make to improve the quality of this document?

_____

_____

_____